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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—JANUARY, 1918.—No. 1.

A SURVEY OF THE HIERARCHY.

OUR Divine Master, Founder of the Church, having laid the cornerstone of His Heavenly Kingdom on earth, left the upbuilding to others. He had outlined the plan, the execution of which He committed to the Apostles and their successors. To them belonged the subsequent organization of the Church, as well as the propagation of the faith. The Apostles possessed universal jurisdiction, the "solicitude of all the Churches," as one of them said, under the leadership of him who had been named the "Rock". Their successors, excepting always the one who followed the Prince of the Apostles, limited their jurisdiction to some particular Church or territory that, in course of time, had been founded. From the Mediterranean shores the gospel soon spread throughout the whole Roman Empire and beyond its limits.

When Constantine had given his famous edict that liberated the Church from her former persecutions, we find her substantially organized as she is to-day, with provinces and dioceses, whose names were borrowed from the organization of old Rome, after which they seem to have been modeled. At the time of the Council of Nicæa, the Church was divided into the three great Patriarchates of Rome, Antioch, and Alexandria, the primacy of the Roman Pontiff being clearly acknowledged by the Council. Under the Patriarchs, we hear of Metropolitans, or Archbishops, and Bishops. The liturgy was performed in the various living tongues then extant, Greek and Latin being predominant. A great line of distinction could be drawn between the Eastern and Western Churches, each being characterized by varieties of language,

discipline, and custom, though in all the Churches in communion with the See of Rome dogma was everywhere the same.

In the meantime elements of confusion had been introduced, the enemy had been sowing tares, and more than one bishop even had fallen victim to heresy; but Divine Providence always drew order out of chaos. However, the discord that sometimes prevailed in the East, together with the decline of the Byzantine Empire, gradually paved the way for the Eastern schism that occurred many centuries later, and what had once been a flourishing portion of Christendom fell an easy prey to Mohamedan power. The result was that a number of Eastern dioceses either fell into heresy and schism, or disappeared altogether. This was the fate of many of the most venerable of the early Christian Churches.

Substantially, the Latin Church remained what it was at the period of the Council of Nicæa, or rather it continued to increase with the formation of new dioceses. At the period of the Protestant Reformation, a number of old dioceses disappeared, but new ones were formed, and what the Church lost in one quarter, she gained in others, especially with the great maritime discoveries of the sixteenth century.

To-day the line of distinction may still be drawn between the Western and Eastern Churches, though the latter have dwindled to almost nothing. Yet they continue to exist as a remnant of early Christianity, having either persevered in their fidelity, or having, at some period or other, returned from schism to the unity of the Church Catholic. They retain their ancient liturgies, languages, and discipline, as a reminder of better days. The Church has always respected their autonomy, one of the evidences being the fact that the Canon Law of the West, generally speaking, does not extend to them.[1]

Another reminder of the flourishing condition of Christian antiquity is to be found in the numerous names of sees that are extinct or in heresy to-day, which are borne by some bishops of the Latin and Greek Churches, who have no residential see. The Church has thus preserved from oblivion the illustrious Churches of antiquity that have been reddened by

[1] *Codex Juris. Can.*, Lib. I, Can. I, 1917.

the blood of martyrs, or sanctified by the labors of confessors. But of this anon. Let us first turn our attention to the living remnants of Christian antiquity, the rites of the Orient.

There are four great Oriental rites that have come down to us from a remote antiquity: the Greek, the Egyptian or Coptic, the Syrian and the Armenian. These rites denote classes, because in nearly all there are a number of subdivisions, each with its special administration. Let us begin with the Syrian.

The Churches of this rite are the remnant of a portion of what was once the great Patriarchate of Antioch, the oldest in point of time, as the see of Antioch was founded by St. Peter, before he had transferred his residence to Rome. Owing to the diversity of rite and language that, in course of time, divided this venerable patriarchate, there are to-day several Patriarchs of Antioch in communion with the See of Rome, each belonging to a separate rite.

The Syrians are divided into those of the Pure Syrian Rite, the Chaldeans, the Maronites, and the Syro-Malabar. The Pure Syrians and the Maronites have each a patriarch with the title of Antioch. Neither, however, resides in the city of that name, for the modern Antakyeh is only a ghost of the once splendid metropolis that St. Peter knew. The former, His Beatitude Ignatius Ephraim II. Rahmani, who was educated at the Propaganda, resides in Mardin, and the latter, Elias Peter Huayek, dwells on Mount Lebanon.

The Pure Syrians have a hierarchy, comprising, besides the patriarch, four archbishops and three bishops; and the Maronites have a hierarchy of seven archbishops and two bishops. The Syro-Chaldeans are governed by a patriarch, with the title of Babylonia, who resides at Mossul, and by two archbishops and ten bishops. The adherents of the Syrian-Malabar rite in India are governed by four vicars-apostolic of their rite.

The followers of the Greek rite are divided into Pure Greek Greek Melchite, Rumenian, Ruthenian, and Bulgarian. With the exception of one bishop in Hungary, who is suffragan to the Latin metropolitan of Strigonia, the Greeks have no hierarchy, being directly subject to the Apostolic Delegate of Constantinople. This is all that is left of the magnificent see on the Golden Horn, once governed by a Gregory of Nazianzen, and a John Chrysostom.

The Melchite Greeks have a patriarch of Antioch, whose residence is in Damascus, besides three archbishops and eight bishops. To such low figures has dwindled down the remnant of those faithful Christians whose fathers resisted the encroachments of the Monophysites, as well as of later heresies and schisms.

The Rumenian Greeks are to be found in Hungary, with one metropolitan and three suffragan bishops, and the Bulgarians in Turkey in Europe are governed by a titular archbishop who resides in Constantinople, and by a vicar-apostolic for Macedonia and Thrace.

Finally, the Ruthenians, whose liturgical language is the ancient Slavonic and who are akin to the Russians, have in Austria-Hungary one metropolitan, namely in Lemberg, with two suffragan bishops, a third being suffragan to the Latin metropolitan of Zagabria in Croatia. In Russia the Ruthenians have two bishops, one being immediately subject to the Holy See, and the other, suffragan to the Latin metropolitan of Mohilew. Besides these, there are two Ruthenian bishoprics in America, one for the United States, and the other for Canada.

Those that follow the Coptic rite may be regarded as a remnant of the once flourishing Church of Egypt, or of the venerable patriarchate of Alexandria. There are two branches of Copt Uniates, the one belonging to Egypt, and the other to Abyssinia. The Egyptian Copts are governed by the patriarch of Alexandria, the see being now under an Apostolic administrator who is also residential bishop of Hermopolis or Minieh. These Copts possess, besides Alexandria, only two dioceses, Hermopolis and Thebes or Luxor. The Abyssinian Copts, having no hierarchy of their own, are under the jurisdiction of a Latin vicar-apostolic.

We now come to the Armenian rite, the followers of which have dioceses in Europe, Asia, and Africa. Those of Asia are under the patriarch of Cilicia, His Beatitude Paul Peter XIII Terzian, who resides in Constantinople. They have three archbishops, and twelve bishops, including one in Persia. The European Armenians have a metropolitan at Lemberg in Austria, and a bishop in Russia. Those in Africa are governed by a bishop in Alexandria.

In all, the Oriental rites are in possession of six patriarchates, twenty-two archbishoprics, forty-nine bishoprics, and six vicariates-apostolic. Some of the most illustrious names of antiquity figure among their various sees, such as Cæsarea of Cappadocia, Melitene, Trebizond, Cæsarea Philippi, Damascus, Tyre, and Sidon.

The Orientals are subject to the Sacred Congregation for the Affairs of the Oriental Rite, which was once an adjunct to the Propaganda Fide, and now forms a separate Congregation of which the Sovereign Pontiff is the Prefect.[2]

Besides these living remnants of ancient times, there exist, as I have said, a large number of sees that are nothing but titles and known as titular sees. These are the names of extinct sees, of those that have passed away into schism, or that may actually be filled by bishops of Oriental rites. Thus an ancient see may be titular for a Latin, and, at the same time, residential for one or more Oriental bishops, such as Damascus or Melitene. There are in all 563 titular sees, of which the incumbents are bishops who are not residential, and who may be Apostolic Delegates, vicars-apostolic, coadjutors and auxiliaries to residential bishops, members of the Roman Congregations, or who may fill other offices in the Church.

These sees are divided, according to the ancient plan, into provinces. Thus the see of the writer, Hetalonia, or Etalonia, situated in Coele-Syria, belongs to the province of Damascus, of which His Excellency the Most Reverend Angelo Giacinto Scapardini, Apostolic Nuntius in Brazil, is the titular metropolitan.

A titular bishop has no jurisdiction over his see, nor may he meddle in its affairs. Although he is not obliged in justice to say Mass for its people, he is, nevertheless, recommended to offer up the Holy Sacrifice occasionally for its welfare.[3]

The titular sees of to-day may be called the epitaph of the ancient Christianity of the Orient. They are the names upon its tombstone, but, as the inscriptions upon a monument, they are replete with historic recollections, some glorious, others humiliating and sad. Ancyra and Neocæsarea recall the mem-

[2] *Codex Juris. Can.*, Lib. II, Can. 257, 1917.
[3] *Codex Juris. Can.*, Lib. II, Can. 348, 1917.

ory of two of the most ancient of ecclesiastical councils, as Nicæa tells us of the first Ecumenical Council of the Church. Many of the Fathers of this, as of subsequent councils, were residential bishops of sees which to-day are merely titular. Thus, it is said that a bishop of Etalonia sat in the Council of Chalcedon.

We find such venerable sees as Cæsarea, Tyre, Sidon, Seleucia, Amida, Laodicea, Ephesus, Tarsus, Myra, Corinth, Pelusium, and many more in existence before the Council of Nicæa. They are all titular sees to-day.

Until a few years ago, the sees of titular bishops were said to be "in partibus infidelium," in the territory of unbelievers; but this designation is no longer in use.

Leaving the Orient and its memories, we turn to the Latin Church, wherein, since the earliest ages, the greatest activity and the steadiest growth have existed. The Bishop of Rome is the Patriarch of the Latin Church, or of the West, though there are other Latin bishops who bear the title of patriarch, a title generally of honor, with no special jurisdiction annexed to it. Thus the Archbishop of Toledo is Patriarch of the West Indies, the Archbishop of Goa, Patriarch of the East Indies, while the Archbishops of Venice and Lisbon also enjoy the title of Patriarch. The ancient Patriarchate of Jerusalem was re-established in 1847. The Patriarch belongs to the Latin rite. There are also Latin prelates who bear the titles of some ancient Churches such as Constantinople, Alexandria, and Antioch. Besides the Holy Father and the Cardinals, Patriarchs are the only prelates who may consecrate bishops in Rome.

Throughout the world, there is a certain number of bishops who are directly subject to the Holy See, for instance, the Bishops of Malta and Gibraltar, and, in the West Indies, the Bishop of Porto Rico. Outside of these, the entire Church is divided into provinces consisting of the archbishop, or metropolitan, with his suffragans, each of whom is the head of a diocese.

There are at present in the Latin rite about 213 archiepiscopal and 911 episcopal sees. Of the latter some forty-seven are united to other sees and six are under perpetual administration, leaving 858 residential sees. Of vicariates apostolic

there are 173, and of prefectures apostolic 69. The vicars apostolic are titular bishops, but the prefects apostolic are not invested with the episcopal dignity.

Of all countries, Italy possesses the most numerous episcopate—with the suburban sees of Rome, the bishops of which are cardinals, seventy-seven dioceses immediately subject to the Holy See, and thirty-seven provinces, and a total of 268 dioceses. This includes Sicily and Sardinia.

The United States comes next, with fourteen provinces, ninety-nine dioceses, and two vicars apostolic.

France has more provinces than the United States, but it has fewer dioceses, there being seventeen of the former and only eighty of the latter. Of these, two are in the French West Indies, and one in the Island of Bourbon or Reunion.

In the Austrian Empire there are twelve provinces and fifty-nine dioceses of the Latin rite, distributed as follows: Austria proper: seven provinces and thirty-two dioceses; Hungary: four provinces and twenty-three dioceses; Bosnia and Herzegovina, one province and four dioceses.

Spain follows with nine provinces and fifty-seven dioceses.

Great Britain and Ireland, with the European dependencies, count nine provinces, and fifty-two dioceses, distributed thus: England and Wales, four provinces and seventeen dioceses; Ireland, four provinces and twenty-eight dioceses; Scotland, one province and four dioceses; Malta, and Gibraltar, each one diocese.

Brazil has the largest hierarchy in America, after the United States, with ten provinces, forty-seven dioceses, and one prefecture apostolic.

Canada is next in size, with ten provinces, thirty-five dioceses, and five vicars apostolic.

In India there are nine provinces, thirty-two dioceses, one vicar apostolic, and three prefects apostolic.

I may remark in passing that there are more dioceses throughout the world under the British flag than under any other, with the exception of Italy. As far as I can ascertain, there are in the British Empire no fewer than 134 dioceses, besides a large number of vicars apostolic.

To return to America, we find in Mexico eight provinces, thirty-one dioceses, and one vicar apostolic.

Numerically, the German Empire follows, with five provinces, and twenty-six dioceses, not to mention the African Colonies. Prussia has two provinces, seven dioceses, and one vicar apostolic. Bavaria has two provinces, and eight dioceses; Baden one province, and five dioceses; Alsace-Lorraine, two dioceses. Besides, there are one vicar apostolic and one prefect apostolic in Saxony.

To find the next number we must return to America, where in Colombia we behold four provinces, seventeen dioceses, three vicars apostolic, and three prefects apostolic.

Going back to Europe, Portugal gives us three provinces, and sixteen dioceses.

In the Russian Empire there are two provinces, and fourteen dioceses, divided between Russia and Poland.

To finish with Europe, we find in Greece two provinces, and nine dioceses; in Belgium, one province and six dioceses; in Switzerland six dioceses immediately subject to the Holy See, and one prefect apostolic; in Holland, one province and five dioceses; in European Turkey, one diocese, and one vicar apostolic; and in Bulgaria, one bishop and one vicar apostolic. Luxemberg, Monaco, and Montenegro have one diocese each. Norway, Sweden and Denmark have each a vicar apostolic.

Among the Republics of America, we find the following order: Argentina with one province, fourteen dioceses, two vicars apostolic; Peru, one province, ten dioceses, one vicar apostolic, and two prefectures apostolic; Ecuador, one province, seven dioceses, and four vicars apostolic; Venezuela, one province and six dioceses; Chile, one province, four dioceses, one vicar apostolic, and one prefect apostolic; Uruguay, one province and three dioceses; Salvador, one province and three dioceses; Guatemala, one province, two dioceses, one being in Costa Rica, and one vicar apostolic; Nicaragua, one province, two dioceses, and one vicar apostolic; Honduras, one province, two dioceses and one vicar apostolic. British and Dutch Guiana have each a vicar apostolic, French Guiana being a prefecture apostolic.

In the West Indies, Cuba has one province and six dioceses; Santo Domingo one archbishop; Haiti, one province and four dioceses. The Province of Port of Spain, Trinidad, has one suffragan at Roseau, in the Island of Dominica; Curaçao and

Jamaica has each a vicar apostolic. The dioceses of Guadalupe and Martinique are suffragans of Bordeaux, France.

In Oceania we find the hierarchy thus constituted: Australia, four provinces, nineteen dioceses, and three vicars apostolic; the Philippine Islands, one province, nine dioceses, and one prefecture apostolic; New Zealand, one province and four dioceses; Malaysia, one vicar apostolic, and four prefects apostolic; Polynesia, fourteen vicars apostolic and four prefects apostolic.

Turning to Asia, we meet with one diocese, forty-eight vicars apostolic, and two prefects apostolic in China; one province, four dioceses and three prefects apostolic in Japan; sixteen vicars apostolic and one prefect apostolic in Indo-China; one archbishop in Persia; one vicar apostolic in Corea; one province, four dioceses, three vicars apostolic, and five prefects apostolic in Turkey in Asia. From this we may infer what a tremendous amount of work remains to be accomplished in that immense continent, the vast steppes of Central Asia having been hardly touched. Excepting India, there are only ten residential sees of the Latin rite in all Asia, the continent where Christianity began.

The dark continent is no better off. French Africa has one province, three dioceses, eleven vicars apostolic, and nine prefects apostolic. In British Africa, we count two dioceses and twenty-four vicars apostolic; in Belgian territory, three vicars apostolic, and seven prefects apostolic; the Italians in the same continent have two vicars apostolic and one prefect apostolic. Portuguese and Spanish Africa, including the Islands, belong to the Provinces of Lisbon and Seville. In Egypt there are two vicars apostolic, and in Abyssinia one vicar apostolic, and one prefect apostolic. Liberia, Morocco and Galla has each one vicar apostolic.

As we scan the missionary field where the labors of the vicars and prefects apostolic mostly lie, we shall see that the vast majority of these belong to religious orders, while a certain proportion of residential bishops are also members of orders and congregations. Franciscans, Capuchins, Dominicans, Lazarists, Marists, Oblates of Mary Immaculate, the Congregation of the Holy Ghost, Jesuits, the Pious Society of Missions (Palottini), the Benedictine Order, Augustinians, the Society of the Immaculate Heart of Mary, Society of the Sons

of the Heart of Mary, Oblates of St. Francis de Sales, Redemptorists, Missionaries of the Immaculate Heart of Mary, Missionaries of the Sacred Heart of Jesus, the Society of the Sacred Hearts (Picpus), the Salesians of Don Bosco, Missionaries of the Immaculate Heart of Mary, Missionaries of St. Joseph of Mill-Hill, the Company of Mary, the Society of the Divine Word, the Priests of the Sacred Heart, all these have contributed their quota of vicars apostolic in missionary fields. Among the prefectures apostolic we also find the Society of the Divine Saviour, the Order of Discalced Carmelites, the Society of the Sons of the Sacred Heart of Jesus, the Order of Trinitarians, the Society of Missionaries of La Salette, and the Order of Premonstratensians. Besides these religious orders and congregations there are also various missionary societies in the field that have given vicars and prefects apostolic to the work, a good proportion of which belongs to Italy. Foremost among these societies is that of the Foreign Missions of Paris. Then we have the Missionaries of Lyons. In Italy, we find the Seminary of Saints Peter and Paul for Foreign Missions in Rome, the Institute of the Consolata of Turin, also for Foreign Missions, and the Seminary of the Foreign Missions of Milan.[4]

There has probably never been a period in the Church's history in which the hierarchy was as flourishing and missionary life as active as they are to-day. It would be interesting, I think, to compare the present with the past. Let us select three cardinal epochs.

Shortly after the Edict of Constantine there were so many bishops in Africa that more than one hundred were present at the Council of Alexandria from Egypt and Lybia alone. It must however be remembered that as far as the size of the diocese is concerned, most dioceses were hardly more than parishes are to-day. At the Council of Nicæa there were probably from two hundred to three hundred bishops, nearly all Greeks. These, to judge from the attendance at the Alexandrian Synod, could have represented only a small fraction even of the episcopate of the East. Time passed, and those dioceses represented at the Nicæan Council were swept out of

[4] *Annuario Pontificio*, 1917.

existence, or they remained, but outside of the Roman Communion.

In the meantime the Church, west of Byzantium, made great progress. Then came the Protestant Reformation, just four centuries ago, to be followed by the Council of Trent, twenty-eight years later. It is pitiful to think of the small number of Fathers present at the first session—four cardinals, four archbishops, and twenty-one bishops. The times were evil indeed. Later on, when the third period of the Council began at Trent, there were present five cardinals, three patriarchs, eleven archbishops, and forty bishops. The number, however, increased, for the decrees were finally subscribed to by two hundred and fifteen Fathers, comprising six cardinals, three patriarchs, twenty-five archbishops, one hundred and sixty-seven bishops, seven abbots, seven generals of Orders, and nineteen proxies for thirteen absent prelates.[5] These, of course, represented only a small proportion of the existing hierarchy.

Then we come down the ages, and find ourselves in the year 1870. There were then 1050 prelates in the world entitled to take part in the Vatican Council, and of these no fewer than seven hundred and seventy-four appeared during the sessions of the Council. At the first public session there were present forty-seven cardinals, nine patriarchs, seven primates, one hundred and seventeen archbishops, four hundred and seventy-nine bishops, five abbots *nullius*, nine abbots general, and twenty-five generals of orders. At this period, there were in the United States seven provinces, forty-seven bishops, and two vicars apostolic.[6]

Should the Vatican Council reconvene to-morrow, more than seventeen hundred persons clad with episcopal dignity might be summoned to take part. No account is here taken of abbots and generals of orders. Such has been the increase in the hierarchy during a period of less than half a century. Should all the prelates find it possible to assist at the Council, which of course is out of the question, there would be a magnificent assemblage of over sixty cardinals, twelve patriarchs, three

[5] *Cath. Encyclopedia*, art. "Trent, Council of".
[6] *Ibid.*, "Vatican Council".

hundred and ten archbishops, and thirteen hundred and eleven bishops of the Latin rite, with twenty-two archbishops and forty-nine bishops of Oriental rites. Besides, there would be present about seventy-five abbots and generals of orders.

Thus, four hundred years after Martin Luther dealt what might have seemed a deathblow to the Church, the Bride of Christ on earth is more flourishing than ever, in spite of the losses she has sustained.

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ST. PAUL, THE APOSTLE OF THE HOLY NAME.

IN the history of Christianity we know no man who was so profoundly influenced, completely transformed, by the words, "I am Jesus," [1] as was St. Paul. That word changed a Saul into a Paul. We know no saint who loved that Name so ardently and perseveringly as St. Paul. We know no apostle who was called so directly and explicitly by Christ to preach that Name and who fulfilled the mission so effectively as the apostle St. Paul. He is for every man of the Holy Name Society, especially for the Levites and the members of the priesthood, a perfect model.

Before St. Paul understood the profound, the sacred meaning of that adorable Name, he hated it and persecuted it by persecuting those that adored it, "breathing out threatenings and slaughter against the disciples of the Lord." [2] When on the way to Damascus, "suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou me? Who said: Who art thou, Lord? And He: "I am Jesus, whom thou persecutest."[3] He lost the light of his eyes, but received the light of Faith. Hate was burned out by the flame of love. The persecutor Saul became the apostle, the martyr, the great Saint Paul. The Name of Jesus changed a Saul into a Paul. Fully detached from the world and from self, miraculously, in

[1] Acts 22:8.
[2] Acts 9:1.
[3] Acts 9:3, 4, 5.

an instant, totally and forever dedicated and consecrated to that King of Heaven, he said, "Lord, what wilt Thou have me to do?",[4] and the final answer was "Carry My Name before the Gentiles, and kings, and the children of Israel."[5] Paul obeyed. "Immediately he preached Jesus in the synagogues, that He was the Son of God."[6]

The Profound Meaning of the Holy Name.

In the words "Carry My Name," addressed by Christ from His heavenly throne to a Saul prostrated in the sand, Christ Himself gives His Name a profound, a comprehensive meaning. Jesus meant by the words, "Carry My Name,"—"Be a witness unto Me. Tell the Gentiles and the kings and the children of Israel all about My Name: My nature, divine and human; My life, from the cradle to the Cross; My mission for the redemption of the world; My reward, so great that no eye can see it, no ear can hear it, and no heart can feel it." All this, and much more Christ, the Son of God, sums up in the word, "My Name." No word in heaven or on earth has a meaning so profound.

St. Paul, full of the Holy Spirit, understood the Name as Christ gave it, and he also understood His mission. He begins almost all his epistles with words similar to those addressed to the Galatians: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead . . . and He gave Himself for our sins that He might deliver us from the present wicked world, according to the will of God and our Father, to whom is glory forever and forever."[7] Or, again, as we read in his epistle to the Romans: "Paul, a servant of Jesus Christ, called to be an apostle . . . in all nations, for His Name."[8] These written words reflected, no doubt, the beginning, the substance and the nature of all the instructions in these discourses, in season and out of season, by St. Paul. In his fourteen epistles we are told he used the name of Jesus more than two hundred times, and the name of Christ more than four hundred times. That

[4] Acts 9:6.
[5] Acts 9:15.
[6] Acts 9:20.
[7] Galatians 1:1, 4, 5.
[8] Romans 1:1, 5.

Name was constantly in his mind and always on his lips, to manifest and make known the "unsearchable riches" [9] hidden in it.

The enemies of St. Paul and of the other apostles understood well the full meaning of the Name of Jesus. They persecuted them, even as Christ had foretold, and said: "Let us threaten them that they speak no more in this Name." [10] They hated that Name because they hated the Person who bore it, because they hated the doctrine and the commandments of that Divine Person. Peter and John answering, said to their enemies: "We cannot but speak the things which we have seen and heard." [11] All Peter and John had seen and heard in Christ and from Christ during the three years of Christ's public life, was for them contained in "that Name."

The meaning the Church gives to that Name, we find clearly expressed in her liturgical prayers. St. Bernardine of Siena, who preached the Name so eloquently and effectively, with such ardor and fervor in all parts of Italy, illustrates his enlightened conception of it in his classic Litany of the Holy Name, which he composed, which the Church approves and recommends, which she has enriched with great indulgences, and uses so frequently in her liturgical services. When we recite that Litany thoughtfully, we know that "Jesus" means, first of all, "Son of the Living God", and, as Son of God, the "Splendor of the Father", the "Brightness of Eternal Light", the "King of Glory", the "Sun of Justice". Secondly, "Jesus" means the "Son of the Virgin Mary", and as Son of man, the "Model of all Virtues", "amiable", "admirable", "most powerful". Thirdly, "Jesus" means "our Redeemer", "zealous for souls", who by the mysteries of His life from His Incarnation to His Glory, "must deliver us from all evil", from "eternal death", to be our "Christ of Glory".

The life of Jesus explains and illustrates the Name of Jesus. Our devotion to the Holy Name must not be separated in thought or word from the personality of Jesus, even as the Church forbids us to picture or paint the Sacred Heart separate from the Divine Body. All the devotions to the Son of God

[9] Ephesians 3:8.
[10] Acts 4:17.
[11] Acts 3:20.

have in common that sacred personality of Christ, even as in the Masses which commemorate the various mysteries, the Canon is practically the same. The Collects, Epistle, and Gospel differ. They call our attention to and fix it upon some special mystery or some special virtue of Christ, thereby casting a new, bright, heavenly light on the Canon of the Mass. They make the whole Mass, for instance, in honor of the Holy Name, seem to differ much from that of the Sacred Heart, or from that of the Precious Blood, thus proving the greatness of Christ, and our littleness.

As St. Paul was called to carry that Name to the Gentiles, to the kings, and to the children of Israel, every priest has that same sublime mission. Even every Catholic layman, in this respect, belongs to the "Kingly Priesthood".[12] "Carry My Name to all nations," said the Master to all His disciples. A great, providential help to bring that adorable Name in its full meaning before the people is the Holy Name Society. Its end is not merely negative, to avoid and prevent sins against the Second Commandment. Its first and most important end is positive, to make known the meaning of that Name, to plant it in the heart of every individual that it may take root, grow and bear fruit, that every man may feel the sweet, adorable sentiments so well expressed in the hymn of the Vespers of the Holy Name:

Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No sound, no harmony so gay,
Can art or music frame;
No thought can reach, no word can say,
The sweets of Thy blest Name.

Jesus, our hope, when we repent,
Sweet source of all our grace;
Sole comfort in our banishment;
Oh, what when face to face!

Well, therefore, may Levites, priests and prelates, join the

[12] 1 Peter 2:9.

Holy Name Society themselves, fully to enjoy its many advantages, to gain its great indulgences, to pledge themselves publicly and solemnly to endeavor to fulfil the first obligation of membership, namely, "to labor individually for the glory of God's Name, and to make it known to those who are ignorant of it".

THE CRUCIFIX, THE GREAT BOOK OF THE HOLY NAME.

St. Paul studied that Name as he saw it nailed over the Sacred Remains on the Cross of Calvary. He knew nothing "but Jesus Christ, and Him Crucified".[13] The Passion of Christ was the great subject of His meditations, as it has been that of all the great Doctors and mystics of the Church. "Pilate wrote a title also, and he put it upon the Cross. And the writing was: Jesus of Nazareth, the King of the Jews." "This title, therefore, many of the Jews did read: because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin".[14] As we see the Holy Name there, blood-stained, we perceive its value. The cold, pale, wounded, pierced, nailed, thorn-crowned corpse indicates clearly the price a God paid for that Name. "You are bought with a great price," [15] says St. Paul. There we see that it cost our Saviour much to become a Jesus, a Redeemer, a Christ, which means the Anointed, the King. In that book St. Paul and others study to see the divine power of that Name. It darkened the sun; it shook the earth; it tore the rocks in two. "Holy and terrible is His Name",[16] but to the good it is like "oil poured out".[17] It healed the wounds of the penitent robber, it strengthened the soul of the adoring, loving Mary Magdalen. Like oil poured out, it gave light that enlightened the centurion. Like oil consumed, it consoled the Blessed Mother and the Beloved Disciple St. John. On the Cross, St. Paul studied it and learned to realize its breadth. He saw that it is Catholic, all-embracing. He saw it in the three languages of the world, indicating that it was meant for the whole world. He saw representatives of all nations standing under it, looking up to it, and for all of them it was as

[13] 1 Corinthians 2:2.
[14] John 19:19, 20.
[15] 1 Corinthians 6:20.
[16] Psalms 110:9.
[17] Canticles 1:2.

"music to the ear", as "honey to the lips", as "joy to the heart". St. Paul saw its breadth, and his own mind began to broaden in it. "Let this mind be in you, which was also in Christ Jesus: He humbled Himself, becoming obedient unto death, even to the death of the Cross, for which cause God also hath exalted Him, and hath given Him a Name which is above all names, that in the Name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth".[18] Notice in this quotation how St. Paul indeed saw its breadth and depth, reaching from the heights of heaven to the lowest regions of hell.

Saul, who had been breathing out threats and slaughter against the disciples of the Lord, became the Paul, the lover of all nations. The Name on the Cross taught him to "become all things to all men", that Christ-like he "might save all".[19] That Name on the Cross taught him to "count all things to be but loss for the excellent knowledge of Jesus Christ; for whom", he says, rejoicing, "I have suffered the loss of all things, and count them but dung."[20] That Name caught his mind, broadened and purified it, lifted it up to Paradise, to the third heaven, and enabled it "to hear secret words, which it is not granted to man to utter".[21]

"Be ye followers of Me, as I also am of Christ".[22] Like St. Paul, we must study the Holy Name in the Book of the Crucifix. In the history of two thousand years we cannot find a better book to enlighten and broaden our mind, to help us, that the mind which was in Christ and in Paul may also be in us. The frequent meditation on the Name of Jesus nailed to the Cross will help us as it helped Paul to go beyond the narrow views of self, of worldly considerations, of national limits, and inspire us to communicate with equal zeal the unsearchable riches of that Name to the Gentiles, the King and the children of Israel. All who follow St. Paul in studying Christ Crucified will, like St. Paul, have the mind of Christ, and hear the secrets of heaven. In the different languages of the people was the Name nailed to the wood of the Cross. In the various

[18] Philippians 2:5, 8, 9, 10.
[19] 1 Corinthians 9:22.
[20] Philippians 3:8.
[21] 2 Corinthians 12:4.
[22] 1 Corinthians 11:1.

languages of the people must that Name be explained to the people.

THE CRUCIFIX, THE BOOK OF LOVE.

No apostle expresses his love for Jesus so fervently and emphatically as St. Paul. "Who, then, shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."[23] These noble words pronounced by St. Paul, studying that Name on the Cross, he indeed proved true. Tribulations and distress of all sorts he experienced "in journeying often, in perils of water, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren."[24] But all these perils could not separate him from the love of Christ. There came imprisonments, shipwrecks, scourgings; but all the pains and tears they brought could not separate Paul from that love of Christ. Finally, kneeling he saw the sword lifted over his head. It separated his head from his body, but that sword could not separate the heart of Paul from the Lord Jesus Christ.

This love which Paul learned from Christ Crucified made his own heart Christ-like, Catholic, apostolic, zealous. It made him long to "preach among the Gentiles, the unsearchable riches of Christ," to make known to all "the charity of Christ which surpasseth all knowledge".[25] It pressed him—"the charity of Christ presseth us"[26]—to carry that Name to the Gentiles, to the kings, to the children of Israel. So great was his love for all nations that, if possible, he was willing "to be an anathema from Christ,"[27] to bring the Name of Christ to them.

The Name of Christ on the Cross lifted the heart of Paul to the Cross—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world; for I bear the marks of the

[23] Romans 8:35, 39.
[24] 2 Corinthians 11:26.
[25] Ephesians 3:8, 19.
[26] 2 Corinthians 5:14.
[27] Romans 9:3.

Lord Jesus in my body." [28] Let all the members of the Holy Name Society, "meditate upon these things, be wholly in these things".[29] These words which Paul wrote to Timothy, apply to every priest. Every priest must meditate on the Name as it stands on the Cross, the expression of greatest love. The love of Jesus must make the priestly heart love the people, and all classes of the people. Jesus on the Cross had a loving parting word for all—His Mother, His Disciple, the penitent Mary Magdalen, the penitent robber, the men who in ignorance reviled and blasphemed Him. Thus, a priest must have a good word for all, to help all in the Name of Christ. The Name of Christ on the Cross transformed the heart of Paul, and formed the heart of Christ in him. That love of the Name of Christ made him the Apostle of the Holy Name.

PAUL LOVED THE HOLY NAME WITH ALL HIS STRENGTH.

St. Paul honored his ministry and gave himself to it with all his strength. His long, arduous mission journeys we all know. He did spend himself according to his own words, nobly and fearlessly to bring that Name to all nations. Christ had said: "I will show him how great things he must suffer for My Name's sake".[30] He suffered with joy "who now rejoice in my sufferings",[31] for the sufferings made him Christ-like, and helped him to attain the end of his mission, "always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." [32]

Preaching the Holy Name was the first and principal means he used to make that Name known. The word coming from so loving a heart, is a living word, and touches the heart of the hearers. Frequently he used the pen to prepare the work, and to make the fruit of that work lasting. His fourteen Epistles, as we have remarked before, indicate clearly that he knew nothing but Jesus Christ.

His apostolic zeal made him pray for and seek help. Such help he found in his disciples Timothy and Titus. How he

[28] Galatians 6 : 14, 17.
[29] 1 Timothy 4 : 15.
[30] Acts 9 : 16.
[31] Colossians 1 : 24.
[32] 2 Corinthians 4 : 10.

exhorted them to "stir up the grace of God which was in thee",[33] to "meditate upon these things, to be wholly in these things",[34] to "hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus,"[35] and then to "preach the word, reprove, entreat, rebuke in all patience and doctrine".[36] All this to make known Jesus Christ.

St. Paul appreciated much the help the saintly women gave him. It is true, he wrote to Timothy: "I suffer not a woman to teach, nor to use authority over the man; but to be in silence",[37] yet he names and salutes many of them "who hath much labored in the Lord",[38] as "helpers in Christ Jesus".[39]

Every pastor, every priest needs help. He sees the harvest great and ripe, but the laborers few. The laborers are there, but they stand idle, because no one hires them. The best way to hire the men and get them to work in the fertile fields of the Lord's vineyard is to make them Holy Name men. It is most edifying to notice how enthusiastic and energetic Holy Name men become for the holy cause, how willing and ready they are to help, if only they have a leader. What good they can accomplish! Every zealous director will soon find men, young and old, like Titus and Timothy, ready and willing to help, and able to help. Every priest and spiritual director will instruct the good women to encourage the men in their Holy Name duties, and to teach the children at home to bless the Name of Jesus with their innocent lips. Every pastor and priest should, like St. Paul, make use of the pen and write about the Holy Name, or the Society of the Holy Name, in church calendars, in parish circulars, in private communications, since for every one of us as for St. Paul, "to live is Christ: and to die is gain".[40]

St. Paul, divinely chosen and appointed to be the apostle of the Holy Name, enlightened by the Holy Ghost, grasped well the divine meaning of that Name and made it fully his

[33] 2 Timothy 1:6.
[34] 1 Timothy 4:15.
[35] 2 Timothy 1:13.
[36] 2 Timothy 4:2.
[37] 1 Timothy 2:11.
[38] Romans 16:12.
[39] Romans 16:9.
[40] Philippians 1:21.

own, "putting on the Lord Jesus Christ".[41] And then by preaching and praying, by suffering and writing, by ordaining men and encouraging women, he taught all to give honor and glory to Jesus Christ, "the King of Ages, Immortal and Invisible, the only God".[42] He said little to denounce sin. The sins of profanity and the vain abuse of the Holy Name were probably little known in his day. All took the Name of the Lord seriously, whether they were for it or against it. The mission of St. Paul was more religious; it was to make all love that Name, and call upon that Name in their prayers. "If any man love not our Lord Jesus Christ, let him be anathema, *maranatha*"[43] (a thousand times condemned). This positive end of the Holy Name Society is too little understood and too much neglected. To avoid and prevent cursing, swearing, profanity is good, but not necessarily a religious act. Every gentleman must do that. The Holy Name Society is essentially a religious society—whose end and means and reward are religious. The Holy Name must be adored. Every knee must bend at the sound, every Christian must use it in his prayer, every soul must be saved by it. Every member of the Holy Name Society is in a special manner consecrated to Christ, and he receives Communion frequently to remain always in that spiritual, holy union with Christ. This is what is needed so much to-day, when irreligion and religious indifference are so widespread. Our men are spiritually lame, like the cripple whom Peter and John met begging at the gate Beautiful of the Temple. Peter said: "Silver and gold I have none; but what I have, I give thee: in the Name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and soles received strength. And he leaping up, stood, and walked, and went in with them into the Temple, walking, and leaping, and praising God".[44] Our workingmen especially are restless and unhappy. They seek happiness in silver and gold. The pastor, the priest, must take them by the hand, place the Name of Jesus on their lips, keep the image of Christ before their mind, let the light of that Name shine before them, make

[41] Romans 13:14.
[42] 1 Timothy 1:17.
[43] 1 Corinthians 16:22.
[44] Acts 3:6, 7, 8.

the love of that Name burn in their heart, that they may enter the temple leaping for joy and praising God.

St. Paul received the sublime, the divine mission to carry the Name of Jesus Christ to the Gentiles and the Kings and the children of Israel. He fulfilled his mission faithfully. Dying, he could say: "I have fought a good fight, I have finished my course, I have kept the Faith; as to the rest, there is laid up for me a crown of Justice, which the Lord, the Just Judge, will render to me in that day".[45] He will be the crown of glory of all who, like St. Paul, spend themselves to spread His Name "laboring during their whole life for the glory and honor of the Holy Name of God, to merit to share in the glory of the apostles, the martyrs and the confessors, who labored and died for the Name of Jesus Christ".

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MILITARY EXEMPTION OF CATHOLIC PAROCHIAL SCHOOL LAY TEACHERS.

IT is reported that some Brothers of religious communities teaching in Catholic schools have been granted exemption from military service on the plea of being "regular ministers of religion", in the sense defined in the Selective Service Act. I am only too glad if the report is true, because I think the plea is absolutely correct and just. But I desire in this brief to establish the justice of the same plea for the lay teacher employed in our parochial schools who teaches the regular Catechism and Bible History classes, besides the secular branches of the school program. The question, I imagine, will concern a number of dioceses all through the United States.

Quite a number of the Catholic schools in the State of Wisconsin, and I presume in other States also, are conducted by laymen. In our Archdiocese of Milwaukee there are no Brothers at all in any school. In some small country parishes or missions the whole school is conducted by only one person, sometimes a lady, sometimes a gentleman. If these male teachers were to enlist, it would mean in more than one case

[45] 2 Timothy 4:8.

the closing of the school. In many city schools a male teacher is employed for the higher grades, or classes of the boys, while all the other classes are taught by the Sisters. Here and there the lay teacher of a Catholic school may be drafted who, together with his pastor and parish, would then be glad to have a presentation of his plea ready to be laid before the members of the Exemption Board of his district. There is no other ground upon which these lay teachers, unless they have a family, can claim exemption from military service, except that of being " regular ministers of religion ", as defined by the rules and regulations promulgated under the Selective Service Act. In my opinion these lay teachers in our parish schools come as fully and properly under the class of " regular ministers of religion " as any of the religious Brothers teaching in our schools. The fact that one class belongs to a religious community and is bound by religious vows, while the other is not, makes no difference. Before the law the official character of both is determined by the work they perform, the profession and vocation in which they are regularly employed. This is in the main, though not exclusively, the teaching or preaching of religion. They are fully recognized as teachers of religion by the authorities of the Church, being in fact " regular ministers of religion ", although this phrase or expression is not in common use with Catholics. Hence, to discriminate in this question of exemption between the Brother and the lay teacher would be without reason and justice.

It is difficult to make the members of the local and district Exemption Boards, which are mostly composed of non-Catholics belonging to church denominations that have no parish schools, understand this matter. But the following statements may serve to enlighten these gentlemen, and eventually, upon appeal, also the authorities at Washington.

I. The parish schools of the Catholic Church are religious, not secular, schools. The whole and sole reason of their existence is the teaching of religion and morality. This is their primary and principal work; the teaching of secular knowledge is secondary and subordinate to the first. While the instruction in the secular branches is given all the attention and efficiency required by the State, the main purpose and object is the religious instruction and training of the pupils. " It

is especially in these elementary schools where the children from every class of people are to be sedulously taught from their tender years the mysteries and precepts of our holy religion, and where they are to be correctly trained in piety and morality, in religion and civic virtue. In these schools religious teaching particularly must hold the first place in the education and training of the children, and so dominate all the rest that the knowledge of the other branches taught may appear to be merely incidental." [1] It is a great mistake to think that the religious teaching in our schools is merely an incidental branch. While the teaching of the various secular branches all together demands more time and labor every day or week, the teaching of religion is given more time and careful labor than any one single secular branch. As a rule, religious instruction is given in the different grades or classes every day of the week. The teaching of religious and moral principles permeates all the secular branches and is brought into play wherever the subject matter affords the opportunity. The fact is that the Catholic parochial school teachers give quantitatively more religious instruction in the school than the priest does in the church. While the form and method of teaching are different, the subject matter is the same whether it be taught from the floor or from the pulpit. As regards the nature and aim of the work, there is no difference between teaching the truths and laws of religion to the young in catechism and preaching the same tenets of religion to the adults in the sermon. They are only two different modes of preaching the same Gospel.[2] Hence the law should make no difference between the "minister of religion" in the church and the "teacher of religion" in the school. The parochial school teacher does more work in preaching the word of God to his children during five days of the week than the Baptist or Methodist preacher who devotes himself to preaching on Sunday and for the rest of the week pursues his secular occupation. Yet the latter would be granted exemption on the plea of being "a regular minister of religion". Why should the Catholic parochial school teacher be refused such exemption

[1] Pius IX, Letter to the Archbishop of Freiburg, 14 July, 1864.

[2] See Pius X, Encyl. on Christian Doctrine, 15 April, 1905.

merely because he is not called a "minister", although he is doing the work of the minister?

This entirely religious character of our parish schools as institutions of religious teaching and moral training is fully evidenced by the official statements of Popes and Councils, the pastoral letters of bishops, and the rich Catholic literature written in defence of our parish schools.[3]

II. From the foregoing it follows clearly that the teacher in our parochial schools becomes an ecclesiastical employee or appointee to teach religion. In fact, the law of the Church considers the office of Catechist or of the teacher of religion to the children an ecclesiastical office,[4] which no one is allowed to exercise as a regular profession unless he be authorized by ecclesiastical authority. No one may teach Catechism or Bible History, whether in church or school, without this ecclesiastical authorization, called in Canon Law the "Canonical Mission".[5] This authorization may be formal or virtual, that is, by a formal document or by virtue of a simple appointment. Our teacher in the Catholic schools is officially authorized to teach religion, although he passes through no form of ordination or religious ceremony. In our Catholic normal schools the candidates are especially trained in the right method of teaching religion both in Catechism and Bible History. This forms a special class in pedagogy. Not only this; they are taught how to train the school children in the so-called pious practices or exercises of religion, for instance, in prayer, pious hymns or songs, the reception of the Sacraments, proper conduct in church whether in private devotion or in public services; to lead not only the children, but also the grown people, in public prayers and exercises, when the pastor may require it, and so on. They are thus properly fitted out for appointment as associates or assistants to the "duly ordained" clergy, and are

[3] Cfr. II. Plen. C. Balt. (1866); III. Plen. C. Balt. (1884); Plen. C. Americae Latinae (1899).

[4] See Hook, *Church Dictionary;* Shipley, *Glossary of Eccl. Terms,* both s. v. Catechist.

[5] *Kirchenlexicon,* VII, col. 1640. See also *Catholic Encyclop.,* XIII, p. 605, n. 2. "And if all the schools were to be state (public) schools, yet religious instruction is and will ever remain everywhere the teaching of religion. But no one may teach Catholic religion without the legitimate *missio.*" *Kirchenl.,* ibid., col. 1642. See also the canonists cited below (p. 27, note).

recognized as such in Canon Law, though they are not called "ministers". Thus the nature and character of the work of the Catholic parish school teacher as a Catechist or regular teacher of religion in the school constitutes him a "regular minister of religion", although neither the term "minister" by itself, nor the phrase "minister of religion", is used by Catholics to designate any office or official in the Church. Teachers appointed by the parish priest to teach Christian doctrine are the official auxiliaries of the bishop and the pastors. "How well the Church understands the importance and excellence of the office of the lay Catechist may be seen from the minute rules laid down in this regard for missionary countries like India and China, and from the ceremonies with which she surrounds their installation."[6] Hence, the Councils of the Church also insist on the proper qualifications of these teachers, especially that they be good and pious men. Thus the II Plen. C. Balt., No. 433, orders that, where secular teachers are appointed in the Catholic school, "only such men may be chosen who not only have the required knowledge, but who also rank high among their fellowmen both by their religious character and their good morals and excellent conduct." The Plenary Council of South America (1900), N. 683, demands that none shall be employed who cannot give undoubted proof of his faith and good character. The New Code of Canon Law (c. 1333) demands that when the pastor has to employ a layman to teach Catechism, he must be a pious man. Pope Leo XIII in his letter to the Cardinal Vicar, 26 June, 1878, ordained that, where laymen teach Catechism, it must be under the supervision of some priest. And again in a letter to the Bishops of the Province of New York, 23 May, 1892, he states that those who teach religion in the schools must be approved by the bishop. The new Code of Canon Law (c. 1381) vindicates to the bishops the right of approving or rejecting teachers as well as text-books of religion in the schools. This official character as teacher of religion of our parochial school teachers is a matter well known in Canon Law and among Catholic canonists. It was brought out more fully and clearly than ever before in the great fights of the Church in Germany, France,

[6] Spirago, *Method*, p. 79.

and Italy, for her rights regarding the teaching of religion in the common schools.[7]

III. Drawing our conclusion from the foregoing statements we are justified in saying that the work of the parochial school teacher in teaching religion is his regular and ordinary occupation, not a mere incidental or irregular or extraordinary work; that with him it is a regular profession and vocation; that he is recognized as a regular and authorized teacher of religion in the law of the Catholic Church. Now it is an axiom of American jurisprudence that the status of a member of the Church or of any religious sect or organization must be determined by the laws and rules or regulations governing the same, and not by ordinary civil tests; that the interpretation placed upon the laws and ordinances of the Church by those in authority must control. We therefore rightly claim that the parish school teacher who is employed under the authority of the Church to teach religion in such schools, comes fully under the class of " regular minister of religion " in the sense of the law which clearly defines such minister to be " one who as his customary vocation preaches and teaches the principles of religion of a church, a religious sect or organization of which he is a member, without having been formally ordained as a minister of religion, and who is recognized by such church, sect or organization as a regular minister "; [8] and that he may therefore rightly and justly on this ground claim exemption from military service.

In conclusion a few suggestions. In order that all such cases may receive the attention and serious consideration which they deserve, it seems absolutely necessary that a general ruling be obtained from Washington to the effect that, wherever a local or district board has given an adverse decision, an appeal may

[7] Consult the following canonists: *Heiner*, vol. I, p. 259; *Vehring*, par. 66, p. 407; *Laemmer*, p. 166, note 4; *Saegmueller*, pp. 347, 403; *Hergenroether* (Hollweck), pp. 611, 612 note 2, 615, 617 f; *Bargilliat*, vol. I, p. 459 ff.; *Cavagnis, Jus. Publ.*, vol. III, p. 13 ff.; *Wernz, Jus. Decret.*, II, n. 756, p. 901; *Moulart, L'Église et l'État*, I. III, ch. IV, p. 465 ff.; *De Lucca, Inst. J. Publ.*, II, pp. 218, 220, 229 ff.; *Laurentius, Inst. J. Eccl.*, n. 461; *Giobbio, Lezioni di Diplomazia Eccl.*, II, p. 623, where he treats of the rights of the Church in regard to the approval of books as well as teachers employed to teach Catholic religion in the State schools.

[8] Rules and Regulations prescribed by the President, under Selective Service Act, approved 18 May, 1917, p. 26.

be taken to the Judge Advocate General or to the General Exemption Board at Washington, unless the authorities prefer to issue a general and favorable ruling on these cases to said local or district boards. At present in a case like ours no appeal can be taken from the decision of the district board, which is absolutely independent of any other court in its judgment and whose decision is final. Redress might be possibly obtained in a roundabout way to Washington, but with little hope of success. Exemption has been allowed by a district board of one State when the district board of another State has refused to grant it, although the two cases were entirely alike. This ought not to be. In a complicated and so to say unusual and new matter like the present, uniform decisions doing justice to all claimants alike can only be expected when all these cases come before the same court or tribunal, a court which by its high intelligence is fully able to understand the true character and nature of the grounds upon which exemption is claimed, and by its high character is safe against all prejudice or partisan influence.

Sometime ago the case of a male teacher in a small country parochial school had been decided adversely by the local Exemption Board. He appealed to the District Board; the case will in all probability be decided in his favor. But if such a happy decision cannot be obtained, he hopes to get a hearing in Washington, and by that time the Board at Washington will be fully prepared to deal with the case on its merits. It was through this that I was led to pay more attention to the matter, which undoubtedly affects several Catholic schools all over the country.

It might be called to the attention of the authorities in Washington that, while the number of our teachers concerned and to be exempted is very small and of no consideration at all in comparison with the millions of soldiers enlisted in the army, it means a very great deal to the Catholic people and the parishes and families directly affected. It would seem therefore that the Board in Washington is fully justified in taking a wide and liberal view of the question, and that the local and district exemption boards in their judgment under the Selective Service Act should not take a narrower view in this matter than they would take in the cases of claims for exemption or dis-

charge based on dependency or industrial or agricultural grounds. I fully endorse the words of Archbishop Hanna of San Francisco, that the Brothers in our parochial schools "are within the spirit if indeed they are not within the letter of the exemption accorded to regular ministers of religion; that, if they are within the spirit but not within the letter of this exemption, the regulation should be so amended as to make the letter conform to the spirit." But if the Brothers, why not our lay teachers?

Hence I think it proper to enter thus more fully into the nature and character of the office of our lay teacher as a Catechist or regular teacher of religion (call him "Minister" if you wish), as there may be danger of confining the question exclusively to our teaching communities of Brothers and of overlooking the poor and lonely secular or lay teacher.

S. G. MESSMER,
Archbishop of Milwaukee.

THE CHILD JESUS IN THE APOCRYPHA.[1]

THE inspired Gospels are provokingly scanty in their treatment of the child life of our Lord. Merely a few incidents and He is hurried away into the hill country of Galilee, to be seen again only once up to the time of His public appearance. And yet how we all long to know of those early years; of His first words and His childish prattle; of how He spent His days and evenings; of the companions He made and of the games in which He joined. But when we turn to the inspired record, all we find is one or two sentences: "He went down with them and came to Nazareth, and was subject to them"; "Jesus advanced in wisdom and age and grace and with God and men". This silence of course has its deep and mystic meaning. Still the longing remains; if only Mary or Joseph or some of the neighbors had kept a diary. However, these were not the days of diaries; and so the longing remains unfulfilled.

The early Christian ages also must have felt the same wish. And they must have felt it all the more, because of their near-

[1] The quotations in this article are all taken from *The Apocryphal Books of the New Testament*, published by David McKay of Philadelphia. The editor's name is not given.

ness to the time and place in which Jesus lived. Children would ask embarrassing questions of their mothers about the Divine Infant; and even though these mothers should know all the Gospels by heart, yet what was found therein about "little Jesus" was soon told. Of course there was the coming of the shepherds and the wise men; there was the wrath of King Herod and the flight into Egypt. But yet during all these incidents Jesus remained a little infant wrapped in swaddling clothes. The children would ask again: Did the Child Jesus talk like other children? Did He have dolls and "teddy" bears? Did He play games, and did He help His mama and papa? These questions were not easy to answer.

Doubtless there were many legends floating around which mothers remembered having heard in their own infancy. These were recalled and rehearsed. Doubtless also, some pious souls did not scruple to invent little happenings, or to adapt from alien sources; at least we may be sure that the early Christian mother had far more information for inquisitive listeners than we find in Matthew, Mark, Luke, and John. In fact we may not doubt that these mothers were the custodians of those many wonderful sayings and doings which we find recorded in the apocryphal Gospels of the Infancy. To these Gospels therefore we shall turn for a moment to gratify our own curiosity, laying aside for the time being all questions of authenticity and historical value. We shall simply go straight to the books themselves, merely premising that those from which we intend to draw the Gospels of the Infancy are two in number, one of them attributed to Thomas the Apostle, the other being evidently a compilation. Many of the legends are so out of keeping with the character of the Divine Child that they bear on their face their own refutation. In this, however, they point a moral by the contrast they draw between man's improvisations in things divine and the inspired writings.

Immediately on opening them we find ourselves in the midst of signs and wonders, and through signs and wonders we travel on to the end. Miracle succeeds miracle, till we marvel how the compiler did not weary of the monotony and ask for a respite. The difficulty is to summarize them or reduce them to headings.

Perhaps we might begin with Jesus at play. We may be sure indeed that the Divine Infant did play. He who in later years went to the banquet and the wedding, who reprimanded the hypocrites with the long faces, and changed the water into wine at the marriage feast; He who as a man was so kindly disposed to the lawful pleasures of adults, must have been as a child equally indulgent toward the ways and amusements of children, and must have taken part in the games of infancy. Even in the busy days of His missionary life He found time to embrace and bless the little ones without complaining of the bother involved. Must not He Himself have been a child among children, gambolling with the rest while His parents looked on from their work? Doubtless He did not show the Divine power that was in Him, but it is equally doubtless that He played. The Gospels of the infancy support this view, but they could not resist the temptation to be preternatural. He is playing, for example, with other boys making clay into asses, oxen, and birds; "then the Lord Jesus said to the boys, I will command these figures which I have made, to walk. And immediately they moved, and when He commanded them to return they returned. He had also made figures of birds and sparrows, which, when He commanded them to fly, did fly, and when He commanded them to stand still, did stand still; and if He gave them meat and drink, they did eat and drink". The neighbors hear about it; have no doubt the report is true; and warn their own children that Jesus is not fit company for them: "Take heed, children, for the future, of His company, for He is a sorcerer; shun and avoid Him, and henceforth never play with Him". Another day He shows His boyish nature in true boyish fashion by going into a dyeing establishment and throwing a lot of clothes into the fire. Naturally the dyer made "a great noise"; but he was calmed considerably when the young prodigy pulled the clothes out of the furnace again, "and they were all dyed of the same color which the dyer desired". He seemed to have had the run of the public thoroughfare, as much as He wished, and scarcely ever missed a chance to perform some of His signs and wonders for the amusement or edification of the onlookers: "On another day the Lord Jesus going into the street, and seeing some boys who were met to play, joined their company.

But when they saw Him they hid themselves and left Him to seek for them. The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, where the boys were gone. And when they answered that there was no one there, the Lord Jesus said, 'Who are those that ye see in the furnace?' They answered that they were kids of three years old. Then Jesus cried out aloud, and said, 'Come out hither, O ye kids, to your shepherd.' And presently the boys came forth like kids, and leaped about Him. Which when the women saw they were exceedingly amazed and trembled." The children, however, seemed not at all to fear Him; they loved to honor Him in their games. Here for example is one instance, very pretty in itself and very prophetic also: "In the month of Adar, Jesus gathered together the boys and ranked them as if He had been a king. For they spread their garments on the ground for Him to sit on; and having made a crown of flowers put it upon His head, and stood on His right and left as guards of the king. And if any one happened to pass by, they took him by force and said: Come hither and worship the king that you may have a prosperous journey."

We would expect of course that the boy Jesus would be a model of good temper and tolerance with His little playfellows. However that is not so. In fact He is quite dangerous as a playmate, bringing death or blindness or some other evil on those who dared to cross Him. In the childish quarrels in which He indulges, the other boy is very often carried away on a stretcher, or maimed for life. A boy in His hurry runs against Him accidentally and throws Him down: "To whom the Lord Jesus said, 'As thou hast thrown me down, so shalt thou fall nor ever rise.' And that moment the boy fell down and died." Another day he and some companions were making fish pools in the mud. "It was the Sabbath day and their conduct shocked another boy, who showed His zeal for religion by breaking down the fish pools. However, he had a bad end; for, "coming to the first pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, 'In like manner as this water has vanished, so shall thy life vanish'. And presently the boy died." On still another occasion He talks rather impertinently to His teacher. "But his teacher,

when he lifted up his hand to whip Him, has his hand presently withered and he died."

In all these instances Jesus acts of His own volition, without suggestion or guidance from others. However, in earlier years while yet an infant in arms, the wonders had begun and had multiplied exceedingly. These were done principally at the suggestion of His mother. She, according to the Gospels of the Infancy, was early made aware of the mystery of His personality; for "Jesus spake even when He was in the cradle, and said to His mother, 'Mary, I am Jesus, the Son of God, that Word which thou didst bring forth according to the declaration of the angel Gabriel to thee; and My Father hath sent Me for the salvation on the world.'" This was confirmed by subsequent marvels—at His presentation in the temple: "The angels stood around Him adoring Him as a king's guards surround a king"; "the great idol of Egypt fell down saying: 'The Unknown God is come hither;'" a deaf and dumb woman kisses the infant, and "straightway the string of her tongue was loosed and her ears were opened, and she began to sing praises to God who had restored her."

Having thus learned of his Divine Personality, it was only natural that the Lady Mary should use her position of guardian of such powers for the good of her neighbors. And so we find quite a list of miracles due to her generosity. Of these a large number were wrought by using the water in which the Divine Infant was bathed. In fact a girl cured in this way joins the Holy Family and is most assiduous in bringing the wonderful powers of Jesus to the notice of the public. However she has her reward, for she marries a youth who through her had been brought under the healing power of Jesus. The young man in question had been changed into a mule by "a giddy and jealous woman", to the unspeakable sorrow of his widowed mother and sisters. The girl brings the sad tale to the notice of St. Mary, who puts Jesus on the back of the mule, and "the mule immediately passed into a human form without any deformity". Then follows the romantic part: "Both the sisters told their mother, saying, 'Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl who told us of Mary and her son. And inasmuch as our brother is unmarried, it is

fit that we marry him to this girl their servant.' When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for the girl. And so their sorrow became turned into gladness and their mourning into mirth; they began to rejoice and to make merry and to sing, being dressed in their richest attire with bracelets. Afterward they glorified and praised God saying, 'O Jesus, Son of David, who changest sorrow into gladness and mourning into joy.' After this Joseph and Mary tarried there ten days, then went away having received great respect from those people, who when they took their leave of them, and returned home cried, but especially the girl."

Another feature of the miraculous life of Jesus referred to in these spurious remains of early Christian literature is the Divine Boy's usefulness to His foster-father, Joseph, who was "not very skilful at his trade". But indeed he had no need to be for he had quite a simple way of remedying his defects. "As often as Joseph had anything in his work to make longer or shorter or wider or narrower, the Lord Jesus would stretch His hand toward it, and presently it became as Joseph would have it." This was very fortunate for Joseph, at least on one occasion. He had received an order from the "King of Jerusalem" for a duplicate of the royal throne. Joseph set to work. When the job was finished — it took two years — it wanted two spans on each side of the appointed measure. Naturally the king was incensed; and Joseph felt so bad that he "went to bed without his supper". Relief was forthcoming, however: "The Lord Jesus asked him what he was afraid of. Joseph replied, 'Because I have lost my labor in the work which I have been about these two years.' Jesus said to him, 'Fear not, neither be cast down. Do thou lay hold of one side of the throne, and I will the other, and we will bring it to its just dimensions.' And when Joseph had done as the Lord Jesus said and each of them had with strength drawn his side, the throne obeyed and was brought to the proper dimensions of the place."

Still another class of occurrences may be mentioned here— those namely in which the boy Jesus is brought into contact with some of those who are to be His friends or fellow-workers later on in life. For example, the future penitent thief gives

him free passage through the band of sleeping bandits, and even bribes an evil-minded companion to do likewise by a gift of forty groats and a girdle. "Then the Lord Jesus answered and said to His mother, 'When thirty years are expired, O mother, the Jews will crucify Me at Jerusalem, and these two thieves shall be with Me at the same time on the cross, Titus on my right hand and Dumachus on my left, and Titus shall go before Me into Paradise.'" Another day a little boy, at the point of death, at St. Mary's suggestion is laid in the bed wherein Christ lay; and "as soon as the smell of the garments of the Lord Jesus reached the boy his eyes were opened, and calling to his mother he asked for bread; and when he had received it sucked it. The boy who was thus cured is the same who in the gospel is called Bartholomew." Again there was a boy possessed by a devil, and "as often as Satan seized him he was inclined to bite all who were present. He tried to bite the Lord Jesus. And because he could not do so he struck Jesus on the right side so that He cried out. And in the same instant Satan went out of the boy and ran away like a mad dog. This same boy who struck Jesus, and out of whom Satan went in the form of a mad dog was Judas Iscariot who betrayed Him to the Jews."

These are but samples of the series of miracles that go to make up the Pseudo-Gospels of the Infancy. That they are utterly different from the miracles of the inspired volumes is quite evident. That they are foreign to the character of Jesus is equally so. There they are, however, a feeble attempt to supply what God in His wisdom did not reveal; and a standing proof of man's unfitness to extemporize in things divine, especially when these efforts are compared with what has come down to us stamped with the seal of divine truth.

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THE SECOND BOOK OF THE NEW CODE OF CANON LAW.

THE second book of the Code treats of clerics and is divided into two parts, the first of which treats of the secular clergy, the second of the religious. The present article will be confined to the first part of this book.

I. General Remarks.

The opening canons give the general principles of law concerning the subjects of the Church. Canon 87 states that by baptism one becomes a subject of the Church, but leaves open the controversy whether baptism that is only probably valid makes one a subject of the Church. It seems to be the practice of the Church to regard such individuals as her subjects so long as the invalidity is not clearly established and the fact of baptism is certain. Many marriage cases decided by the Holy See bear out this interpretation.

Canons 88 and 89 determine who in the law of the Church is considered of age and what is understood by *puber* and *impuber* and infant. These terms are explained in the same sense as in the past.

Canon 90 states that by *locus originis* is meant the place where one was born and where the father, or in case of an illegitimate child the mother, had a domicile or quasi-domicile at the time of birth. In the case of converts also, the *locus originis* is the place of birth. Hence the opinion of canonists who held that the place of baptism of adults might be considered as their *locus originis* must be corrected.

Rules concerning domicile are slightly different from former regulations on the point. Canon 92 ordains that a domicile is acquired by residence in a parish or quasi-parish, or at least in a diocese, vicariate apostolic, etc. This is the first time that the common law of the Church has expressly recognized a diocesan domicile. The conditions for acquiring one of the two kinds of domicile are either actual residence with the intention of staying there for good, or a residence of ten years complete. A quasi-domicile is acquired by actual residence with the intention of staying the larger part of the year, or by actually having stayed for the greater part of the year. Domicile or quasi-domicile in a parish or a quasi-parish is

called parochial; in the diocese or vicariate, diocesan. A minor (from seven years of age to twenty-one) can acquire a quasi-domicile of his own, as can also the wife; but at the same time they continue to have the domicile of parents and husband respectively.

Through domicile or quasi-domicile each of the faithful gets his proper pastor and ordinary. Those who have only a diocesan domicile are subject to the pastor of the place where they actually reside.

Canon 96 has important rules for counting the degrees of blood relationship. Consanguinity is traced by lines of descent and degrees. In the direct line there are as many degrees as there are generations, or, in other words, as many degrees as there are persons, not counting the stipes or head of the line. In the side lines there are as many degrees as there are generations in one line, if the distance from the common parent is equal; if the distance is not equal, there are as many degrees as there are generations in the longer line.

Concerning the actions of so-called moral persons, namely, cathedral chapters, religious communities, and other recognized bodies of the Church, Canon 101 gives important rules touching the manner of voting on matters subject to the ballots of the community. An absolute majority of votes decides; and if no majority is reached in the first two ballotings, the relative majority of votes in the third balloting is sufficient to effect an election. If the votes given to several candidates are even in the third voting, the one presiding at the elections can decide the election by adding his ballot for one of the candidates. The Code permits special laws on election to remain in force.

When the law states that the superior needs the consent or the counsel of certain persons, the superior acts *invalidly* unless he has the consent of the majority where consent is required. Where the law requires him to act by the counsel of certain persons, for example, "de consilio consultorum," "audito capitulo, parocho," etc. it is necessary for the *validity* of the action that he consult these persons, though he need not follow the vote of the majority (Canon 105).

II. Incorporation of Clerics.

1. By the reception of the First Tonsure a cleric is ascribed to a diocese or incorporated therein (Canon 111).

2. If one obtains a parish or other benefice requiring residence in another diocese and he has the written consent of his bishop or written permission to leave the diocese for good, the priest is held to be *ipso facto* incorporated in the new diocese by getting the parish (Canon 114).

3. Excardination from one diocese and incardination in another, is ordinarily to be done in writing by the respective bishops, and the cleric must take the oath before the bishop of the new diocese that he wants to be affiliated with.

III. Rights and Duties of Clerics.

Clerics are by right exempt from military service and such public offices as are unbecoming to the clerical state (Canon 121).

The bishop has the duty to see to it that the clergy make a meditation each day for such length of time as he may specify, that they visit the Blessed Sacrament, say the beads, and make an examination of conscience (Canon 125).

Once in three years at least all secular priests shall make a retreat (Canon 126). It goes without saying that the bishop has power to call them to retreat as often as he wishes.

Though they be pastors, priests are to undergo an examination each year for the first three years, according to the manner prescribed by the bishop. He may also exempt them (Canon 130). The Third Council of Baltimore (No. 187) requires our priests to pass an examination for five years after their ordination and this law is not abolished by the Code, since it does not stand in opposition to what the Code prescribes.

All priests, both secular and regular, who have the care of souls as pastors or assistants, must attend the diocesan conferences. If the conferences prescribed by the *jus regularium* are not held in their own houses, all the other priests of the religious Orders who have the faculties of the diocese must attend the diocesan conferences (Canon 131).

All clerics in major Orders are bound to recite daily all the Canonical Hours of the Divine Office, according to their proper and approved liturgical books (Canon 135).

Clerics should wear becoming ecclesiastical clothes, according to the custom of the various countries and the regulations of the bishop of the diocese. They should have the ecclesiastical tonsure, unless the accepted customs of the nation are against it (Canon 136).

Clerics shall not volunteer for military service, unless they do so with the permission of the bishop in countries where they are forced to serve, in order the sooner to put in their period of service. Clerics must not take part in or help in any way in internal revolts and disturbances of public order. Clerics who in violation of the above law volunteer for military service, thereby forfeit their clerical standing (Canon 141).

Clerics are forbidden either by themselves or through others to engage in any business or gainful occupation, whether for their own benefit or for that of others (Canon 142).

Clerics, even though they have no benefice or office requiring residence, are forbidden to be absent from their diocese for a notable length of time without permission of the bishop (Canon 143).

Clerics who go into another diocese with the permission of their bishop but are not excardinated can be recalled for a just reason. The bishop of the other diocese likewise can for a just reason deny a priest permission to stay any longer in his diocese unless he has given the visitor a parish, in which case he is considered incardinated (Canon 144).

IV. Ecclesiastical Offices.

An ecclesiastical office in the wide sense of the word is any employment that has a spiritual purpose. In the strict sense an ecclesiastical office means a stable position which is created either by God Himself or by the Church and conferred according to the rules of canon law and which carries with it some participation of ecclesiastical power either of Holy Orders or of jurisdiction.

In law the word office is accepted in the strict sense unless the context clearly shows the contrary (Canon 145).

An ecclesiastical office cannot be obtained without a canonical appointment. By ecclesiastical appointment is understood the conferring of an ecclesiastical office by the competent ecclesiastical authority, according to the sacred canons (Canon 147).

Offices that carry with them the care of souls either in the external forum or in that of conscience, cannot validly be given to clerics who are not yet ordained priests (Canon 154). This regulation is new. According to the old law a cleric could be appointed pastor of a parish before he was ordained priest.

An office that becomes vacant either through renunciation or by the sentence of the ecclesiastical court cannot validly be conferred by the bishop who accepted the resignation or gave the sentence, on his relations in the second degree inclusive, nor to a cleric in his service. Relations to the second degree and clerics in the service of the one resigning the office are likewise barred from obtaining said office (Canon 157).

Appointment to any office should be made in writing (Canon 159).

In the election of the Pope the Constitution of Pope Pius X *Vacante Sede Apostolica*, 25 Dec. 1904, is exclusively to be followed. In elections to other offices the general rules given in the Code and the particular laws that have been legitimately passed are to be observed (Canon 160). There are but few dioceses where the cathedral chapter has the right of electing the bishop of the diocese. In some countries the government has by concession of the Church the right to propose two or three candidates to the Holy See, one of whom must be appointed bishop, unless the Holy See find canonical unfitness in all the candidates proposed. The general rule is that the Holy See freely appoints the bishops. Though for the sake of information the Supreme Pontiff may allow the bishops and priests to propose the names of those whom they think best suited for the office, the Holy Father is free to appoint as bishop whomsoever he wishes.

V. Ordinary and Delegated Jurisdiction.

By ordinary power is meant such as goes by right with the appointment to an office. Delegated power is such as may be committed to a cleric by his superior. He who has ordinary power can delegate it to another, either totally or in part, unless the law expressly restricts the power of delegation in certain matters. One who has been delegated by the Holy See to exercise powers of jurisdiction can subdelegate another,

either for one act or habitually, provided subdelegation has not been forbidden, or provided the person delegated was chosen by the Holy See *ob industriam personae*, i. e. on account of special qualifications for the affair committed to him.

He who has received delegation from an authority inferior to the Holy See *ad universalitatem negotiorum*, i. e. for all matters over which the one delegating has charge or at least all cases of a certain kind, e. g. all marriage cases, can subdelegate in individual cases. If the delegation is not universal, the subdelegation is allowed only by special permission of the superior. In matters, however, that do not require jurisdiction, the delegate can employ another to act for him without express permission of the superior.

No person subdelegated can in turn delegate another to act for him unless this has been expressly granted by the superior (Canon 199).

The power which has been granted for the internal forum can be used also outside the confessional, unless it is explicitly restricted to the *sacramental* forum, i. e. sacramental confession (Canon 202).

VI. Clerics Individually.

The territory of each diocese shall be divided into distinct territorial sections and each section shall have its own church to which the Catholic population of the district shall be assigned. Such a church is presided over by a rector as the proper pastor for the necessary care of souls.

In like manner shall the vicariates and prefectures apostolic be divided where it can conveniently be done.

The parts or sections of a diocese are called parishes; those of vicariates and prefectures apostolic are called quasi-parishes and the priests assigned to these latter are known as quasi-pastors.

This law of the new Code does away with the difference between pastors of European countries and those of countries like the United States; both are equally pastors, no matter whether they are irremovable or otherwise, whether they have a fixed income or get their salary from the voluntary offerings of the faithful. For many centuries past the inamovability from office and the endowment of the church were considered

essential to a pastorship in the strict sense of the word. In more recent decrees concerning pastors there has been a noticeable tendency not to insist so much on the irremovable feature of the office. The condition of the Church in many countries at the present time makes it impossible to have a benefice connected with the parish. The benefice consisting of lands and houses belonging to the church, from the rent of which the pastor drew his living, was made impossible in countries where either the government had taken the goods of the Church with which the Catholic people had endowed the churches in the course of centuries, or the Church was laboring under difficulties among a scattered Catholic population, so that endowments were impracticable or impossible.

Section 4 of Canon 216, following up logically the idea of dividing the dioceses into territorial sections, called parishes, does not desire another division of parishes according to languages: it forbids the establishment of such parishes without special permission from the Holy See. In the United States and in many other countries where through immigration people of different speech reside in a given town or city, it will be necessary to have churches where the people can be instructed in their own language. The purpose of this new regulation is certainly not to do away with such churches, but rather to bring about uniformity of discipline by having all the district under one pastor who will have charge of all the churches in the district and through his assistants have the various churches attended to. The Holy See is evidently going to provide for non-English-speaking Catholics in the United States, for the Code in this Canon rules that for the churches of foreign languages already established nothing should be changed without consulting the Holy See. Special regulations governing the management of parishes where in the same district there are churches for the faithful of different tongues will evidently be passed by the Holy See after consulting the local bishops.

Vicars General are given the privileges and the insignia of titular protonotary apostolic for the time of their office. They are not monsignori or domestic prelates, however. The cassock of a titular protonotary is black, as is also the silken sash which hangs down on the left side; this girdle may end in

two tassels. They may wear the rochettum and black mantle. At Holy Mass and other solemn functions they may use the extra candle with a handle called the "Palmatoria" on a small stand (Canon 370).

The diocesan consultors take the place of the cathedral chapter and are the bishop's official advisers. The rights and duties which the canons of the Code give to the cathedral chapter in the administration of the diocese are accorded likewise to the diocesan consultors (Canon 427). The status of the diocesan consultors has been raised considerably and from now on they take an important place in the diocese and their consent will be necessary for the valid action of the bishop in all important affairs. Though the Third Council of Baltimore prescribed that each diocese should have diocesan consultors and also indicated the affairs in which the bishop had to ask the advice of the consultors, their vote was only consultive and the bishop could act validly against the vote of the majority. In the new legislation they are made equal to the cathedral chapters and the canons of the Code indicate here and there when the cathedral chapter must act, and the same rules apply to the diocesan consultors.

Irremovable parishes cannot be made removable without permission from the Holy See. The removable parishes can be made irremovable by the bishop with the advice of the cathedral chapter or the consultors. The new parishes should be made irremovable unless the bishop, after advising with his consultors, should on account of the peculiar circumstances of the place or the people decide to establish them as removable (Canon 454).

In countries where the conferring of parishes is made by a concursus, either according to special laws or the rules of Pope Benedict XIV, this method should be continued until the Holy See provides new regulations (Canon 439).

Strictly parochial functions are the following: (1) Solemn Baptism, (2) bearing the Blessed Sacrament publicly to the sick within the parish, (3) giving Viaticum whether privately or publicly, and Extreme Unction, (4) announcing the ordination of candidates from the parish, proclaiming the bans of marriage, assistance at marriages, giving the nuptial blessing, (5) the funeral of a parishioner, unless the deceased himself

elected to be buried from another church, (6) blessing the houses on Holy Saturday or on other days according to various local customs, (7) blessing the baptismal water on Holy Saturday, conducting processions outside the church, other solemn functions outside the church (Canon 462).

These are the strictly parochial functions which the pastors have an exclusive right to perform or delegate others to perform. As the reader will notice, the First Holy Communion is not mentioned among the strictly parochial rights, nor private Communion to the sick.

The bishop can for a just and serious reason exempt from the charge of the pastor religious communities and pious institutions which are within the territory of a parish and have not by law the right of exemption. Some bishops in the United States have given full parochial rights to the chaplains of such institutions, while others do not allow the chaplain to perform strictly parochial functions. The right of the bishop to exempt such places from the jurisdiction of the pastor has been a subject of controversy; but it is now settled by the Code (Canon 464).

Pastors can take two months of vacation either continuously or with interruptions; but the bishop can for grave reasons shorten or lengthen the time of vacation. In all cases of absence, however, for more than one week, the pastor needs the permission of the bishop and the pastor must appoint a priest approved by the bishop to take his place during his absence (Canon 465).

Pastors are charged to apply Holy Mass for their parishioners on all Sundays and holidays of obligation, not excepting those that are suppressed. Quasi-pastors ought to apply Holy Mass for their congregation at least on the greater feasts of the year (Canon 466). As the rectors of parish churches in the United States are by virtue of the laws of the Code pastors in the strict sense of the term, they are obliged to apply Holy Mass on those days for the people. They are not allowed to accept a stipend for Holy Mass on the days named, even if they say two Masses on a Sunday or holiday. This is a new and serious obligation which will be in force on the day the new Code becomes effective, viz. Pentecost Sunday of this year. The list of holidays to be followed in the application of Holy

Mass is the catalogue of feasts published by Pope Urban VIII. The list can be found in any compendium of Moral Theology.

Pastors and any other priests assisting the sick in their last hour have the faculty to give the Papal blessing with a plenary indulgence to be gained at the moment of death. The formula of prayer of the Roman Ritual must be used for this blessing (Canon 468).

The title of rector is the proper one for priests in charge of churches that are neither parochial, nor capitular, nor annexed to a religious community. While they may perform the priestly functions and administer some of the sacraments, they have no parochial rights and must therefore abstain from strictly parochial functions (Canon 479).

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THE CORRESPONDENCE OF SAINT AUGUSTINE AND SAINT JEROME—II.

AFTER more than twenty years of correspondence, interrupted by the unlooked-for chapter of accidents of the first two letters, Augustine seems at last to have realized his original design in the letter which he addressed to Jerome on the origin of the human soul, written probably in 415. In this letter Augustine summarizes points of fact and doctrine that are certain and settled in Christian faith and anthropology. He draws some few inferences from these facts; but, in the main, he asks for the judgment of Jerome, his criticism, his approval of principles, premises and conclusions (Epist. CXXXI, n. 2).

This letter was carried to Jerome by Paul Orosius, the same who, on his return from the East, wrote, at the request of Augustine,[1] a compendium of the history of the world in seven books, designed probably to be a handbook of sources, of the materials used by Augustine in his work on the philosophy of history—*De Civitate Dei.*

Orosius had come to Africa from Spain to consult Augustine on that strange medly of errors which we class under the head of Priscillianism.

[1] See Migne, P. L., XXXI, col. 663-666, Prologue; cf. also lib. V, c. 2, col. 921.

Ecce venit ad me religiosus iuvenis, catholica pace frater, aetate filius, honore compresbyter noster, Orosius, vigil ingenio, promptus eloquio, flagrans studio, utile vas in domo Domini se desiderans . . . inde ad nos usque ab oceani littore properavit, fama excitus quod a me posset de his quae scire vellet, quidquid vellet audire. Neque nullum cepit adventus sui fructum. Primo, ne de me multum fama crederet. Deinde docui hominem quod potui: quod autem non potui, unde discere posset admonui, et ut ad te iret hortatus sum (Epist. CXXXI, n. 2).

It is not probable that Augustine regarded those wild theories about the origin of the human soul which we find in the printed works of Orosius [2] as a very serious menace to the faith and teaching of the Church. They are only scraps gathered from the older cosmogonies of the Gnostics, and Manichean dualism, vagaries of human fancy quite as arbitrary and quite as absurd as those which he has described in the Confessions (Bk. IV, c. 15; Bk. V, cc. 5-6; Bk. VII, cc. 2-3; *De Moribus Manichaeorum*, cc. 9 and 10, *De Heraesibus*, c. 46).

For more than twenty-five years Augustine had thought and written much on the nature, the powers, and, incidentally, on the origin of the human soul. The *Soliloquia, De Immortalitate, De Quantitate Animae, De Libero Arbitrio*, and, quite certainly, the twelve books *De Genesi ad Litteram* were finished works before Orosius came for advice and guidance about this new heresy in Spain.[3]

The *Commonitorium* of Orosius appears to have been one only of a series of the incidents which pointed to a possible solution of a question of prime importance in Christian anthropology. This new, Priscillian form of old and discredited heresies, the queries sent by Marcellinus to Jerome, the very

[2] "Priscillianus . . . animam quae a Deo nata sit, de quodam promptuario procedere, profiteri ante Deum se pugnaturam, instrui adhortatu angelorum: dehinc descendentem per quosdam circulos, a principatibus malignis capi, et secundum voluntatem victoris principis in corpora diversa contrudi, eisque adscribi chirographum." Consultatio sive Commonitorium ad Augustinum—Migne, XXXI, col. 1211-1216.

[3] It would perhaps be hard to prove absolutely that the twelve books *De Genesi ad Litteram* were completed in 415. I am taking only two points of evidence which seem to indicate that they antedate this letter. First, in the general review of all his written works, Augustine places *De Genesi ad Litteram* (II. 24) far ahead of *De Origine Animae Humanae ad Hieronymum* (II. 45). Secondly, in the chapters *De Genesi ad Litteram* (Bk. VII, cc. 1-9 & 22; Bk. X, cc. 20-24), where Augustine speaks definitely on the soul's origin, he makes no reference either to Orosius or the Priscillian errors.

brevity of Jerome's reply, and the fact that he asks Augustine to take the responsibility of solving the problem,[4] all seem to indicate the possibility of a certain and practical solution. Augustine asks in this letter, therefore, not for a treatise on a purely academic problem, not for an accumulation of theories or opinions about the *possible* origin of the human soul; but for proofs to be found in Scripture, or arguments really solid and convincing of Catholic Tradition to show that the soul of each human individual is the result of God's creative power and act.

Jerome in his letter to Marcellinus (CXXVI) had enumerated five theories to explain the mystery of the origin of the soul. For his own personal choice of opinions he had referred to his written works *Contra Ruffinum*, where the doctrine of origin by creation is stated, but not very clearly proved. "Super quo quid mihi videretur in opusculis contra Ruffinum scripsisse me novi." For the answer of Christian Philosophy and Faith he had sent Marcellinus to Augustine. "Misisti ad me discipulos ut ea doceam, quae nondum ipse didici. Doce ergo quod doceam. Nam ut doceam multi a me flagitant; eisque, sicut alia multa, et hoc ignorare me confiteor" (Epist. CXXXI, n. 9).

Augustine states first what are his own thoughts on the nature and the powers of the soul, the one source and principle of the composite life of spirit and material frame in man. He reminds Jerome that the question of the soul's origin must include a second problem, the origin of sin and the descent of guilt from the first tainted source (nn. 3 to 6). He accepts Jerome's choice of opinions for individual creation; but he asks for objective evidence that will make the doctrine practically undoubted, clear and sure.

"Hoc certe sentis quod singulas animas, singulis nascentibus etiam modo Deus faciat . . . Ecce volo ut illa sententia etiam mea sit, sed nondum esse confirmo . . . Obsecro te quomodo haec opinio defenditur, qua creduntur animae, non ex una illa primi hominis fieri omnes, sed sicut illa una uni, ita singulis singulae" (nn. 8-10).

[4] Habes ibi virum sanctum et eruditum, Augustinum Episcopum, qui viva, ut aiunt, voce docere te poterit, et suam, imo per se nostram explicare sententiam.—Epist. Hieron. ad Marcellinum, CXXVI, n. 1.

The arguments drawn from our Lord's words: "Pater meus usque modo operatur, et ego operor" (John 5: 17), suggested by Jerome in his letter to Marcellinus (n. 1); or the reasons found in Ecclesiastes: "Tunc revertetur in terram pulvis sicut fuit, et spiritus revertetur ad Dominum qui dedit illum"[5] (12: 7), will have no force against the dangerous theories, Neo-Platonic dreams of the separate preëxistence of human souls, or the crazy phantasies which are reported by Orosius from Spain.

Augustine is evidently unwilling to build a foundation for Christian anthropology out of materials that are not solid, or to make a statement to express the mind of the Church in terms which could be twisted to contradict her meaning. He assures Jerome that he is not alarmed by the negative side of the thesis, by arguments which other theories may raise against individual creation. "Ea vero quae dicuntur contra hanc opinionem, facile me puto posse refellere" (n. 11). But the problem is to prove now, not that opponents are wrong, but that we are right.

The fact of individual creation must be proved as standing against all theories. And nothing but the proven fact can ever put an end to those speculations, some of them harmless, but others dangerous, about material or spiritual descent, or the preëxistence of souls, or the difficulties found in the doctrine of the heritage of sin and its guilt derived from our first parents. Augustine takes up and excludes these theories one by one. The first is excluded by the soul's very nature, as a substance, incorporeal, immortal, and spiritual. "Unde intelligitur, sive corpus sive incorporea dicenda sit, *propriam quamdam habere naturam*, omnibus his mundanae molis elementis *excellentiore substantia creatam*, quae veraciter non possit in aliqua phantasia corporalium imaginum, quas per carnis sensus percipimus, cogitari, sed mente intelligi, vitaque sentiri." He tells Jerome that he does not presume to teach him on this point, but wishes only to make it clear what his thought is on the subject. "Neque haec proinde loquor ut te quae tibi nota sunt doceam: sed ut aperiam quid firmissime de anima teneam, ne me quisquam, cum ad ea venero quae requiro, nihil de anima vel scientia vel fide tenere arbitretur" (n. 4).

[5] We remark here the peculiarity of the African, pre-Hieronymian text. It agrees with the Septuagint.

The two theories about the soul's spiritual descent or its separate anterior existence he handles briefly by stating again the principles and repeating the thought which we find more fully explained in *De Genesi ad Litteram* (Books V, VII, X, XI).[6]

Verum his qui haec ideo dicunt ne credatur modo Deus, sicut illam unam, novas animas, quae non erant facere; sed ex illa una quae iam erat, eas creare, vel ex fonte aliquo, sive thesauro quodam, quem tunc fecit, eas mittere, facile respondetur etiam illis sex diebus multa Deum creasse ex his naturis quas iam creaverat, sicut ex aquis alites et pisces; ex terra autem arbores, foenum, animalia: sed quod ea quae non erant tunc fecerit manifestum est. Nulla enim erat avis, nullus piscis, nulla arbor, nullum animal . . . Sed novas creare singulas singulis suam, cuique nascenti, non aliquid facere dicitur quod ante non fecerat. Iam enim sexto die fecerat hominem ad imaginem suam, quod utique secundum animam rationalem fecisse intelligitur. Hoc et nunc facit, non instituendo quod non erat, sed multiplicando quod erat. Unde et illud verum est, quod a rebus quae non erant instituendis requievit. Et hoc verum est, quod non solum gubernando quae fecit, verum etiam aliquid, non quod nondum, sed quod iam creaverat, numerosius creando usque nunc operatur. Vel sic ergo vel alio modo quolibet eximus ab eo quod nobis objicitur de requie Dei ab operibus suis, ne propterea non credamus nunc usque fieri animas novas, non ex illa una, sed sicut illam unam (N. 12).

Augustine at the time of the writing of this letter evidently does not consider the fact of immediate creation to be at all out of harmony with the Catholic doctrine of the transmission of original sin; though the Church in Africa had been opposing the Pelagian heresy for more than three years. "Certus etiam sum," he says, "animam nulla Dei culpa, nulla Dei necessitate, vel sua, sed propria voluntate in peccatum esse collapsam" (n. 5). Et infra, n. 15: "Si autem causa creandi quaeritur nulla citius et melius respondetur, nisi quia omnis creatura Dei bona est. Et quid dignius quam ut bona faciat bonus Deus, quae nemo potest facere nisi Deus?"

The close of this letter is characteristic of Augustine. He appeals to Jerome for proofs, clearer evidences of reason and faith; but, if these are not forthcoming, he is ready to submit and wait. "Nam licet nemo faciat optando ut verum sit

[6] See in particular *De Genesi ad Litt.*, lib. V, cc. 4, 5, 11, 23; lib. VI, cc. 3, 10, 22; lib. X, cc. 20 ad 24.

quod verum non est: tamen, si fieri posset optarem ut haec sententia vera esset: sicut opto, ut, si vera est, abs te liquidissime atque invictissime defendatur . . . Quamvis autem desiderem, rogem, votis ardentibus exoptem et expetam ut per te mihi Dominus hujus rei auferat ignorantiam: tamen, si, quod absit, minime meruero, patientiam mihi peto a Domino Deo nostro."

With this letter Augustine sent, also by Orosius, his interpretation of the text of St. James (2: 10)—"Qui offenderit in uno factus est omnium reus" (Epist. CXXXII). Jerome in his reply, acknowledging these two booklets, "quos meo nomini dedicasti", tells Augustine that the difficulties of the times have made a careful study of his work, and the critical answer in detail to the various points and arguments, which Augustine had requested, practically impossible—"Incidit tempus difficillimum, quando mihi tacere melius fuit quam loqui: ita ut nostra studia cessarent".

This "tempus difficillimum" refers probably to that point in the Pelagian controversy which Orosius has described in his treatise *De Arbitrii Libertate*. He tells there of his own unpleasant experience in the Synod of Jerusalem, where he won only the glory of a defeat in a decision given by John, the Bishop of Jerusalem, unfavorable to himself and derogatory to Augustine and Jerome and Ambrose and Hilary (Migne, XXXI, col. 1176-1178). Augustine also has recorded the outcome of this trouble after the decision of the Synod of Diospolis: "De his autem quae post hoc iudicium [Diospolitanum] ibi a nescio quo cuneo perditorum, qui valde in perversum perhibentur Pelagio suffragari, incredibili audacia perpetrata dicuntur, ut Dei servi et ancillae ad curam Sancti Hieronymi presbyteri pertinentes, sceleratissima cede afficerentur, diaconus occideretur, aedificia monasteriorum incenderentur, vix ipsum ab hoc impetu atque incursu impiorum in Dei misericordia turris munitior tueretur; tacendum nobis potius video, et expectandum quid illic fratres nostri Episcopi de his tantis malis existiment" (*De Gestis Pelagii*, c. 35, n. 66). The Pope, Innocent I, also refers evidently to this same trouble in a letter to John of Jerusalem, in which he blames him for the neglect of bad government, at least, which did not control partisan zeal and bigotry and prevent the indignities and suffering inflicted upon the Roman ladies, friends and sup-

porters of Jerome, Paula (the younger) and Eustochium (Migne XXII, col. 1164, cf. 1163).[7]

Under circumstances like those there described, when Jerome, bearing the burden of years, was hunted like a wild brute by these fanatics; when the communities of men and women who had clustered round him at Bethlehem were driven from their convent homes, their buildings burned, their books and libraries destroyed, their lives constantly imperiled; when the work of thirty years must be done over again, and Jerome had only four years of life remaining, we can understand easily why the critical and thorough answer which Augustine expected, a confirmation of the theory of individual creation as the practical Catholic explanation of the origin of the human soul, was not forthcoming, and was never sent.

Augustine says in a letter to Optatus, the Bishop of Milevis or Milevum, the second letter of inquiry on this subject, that after five years he is still waiting an answer—" Quinque ferme anni ecce evoluti sunt, ex quo in Orientem misi librum, non praesumptionis, sed consultationis meae, et adhuc rescripta non merui, quibus mihi enodaretur haec quaestio." He tells Optatus, moreoer, that he is unwilling to send his own work (the letter to Jerome) to any one, or to allow it to be copied or published, as he designs the two, his own inquiry and suggestions and Jerome's response and approval, to be published together—" Hoc autem quod habeo, sine altero quod nondum habeo cuiquam debere me mittere vel edere non videtur . . . Proinde si utrumque opus nostrum, et ubi ego inquisivi, et ubi ipse ad inquisita responderit, homines legerint, quia etiam oportet, ut si eadem quaestio secundum ejus sententiam sufficienter fuerit explicata, me instructum esse gratias agam, non parvus erit fructus cum hoc exierit in notitiam plurimorum, ut minores nostri non solum sciant quid de hoc re sentire debeant, quae inter nos diligenti disceptatione discussa est, verum etiam discant exemplo nostro, Deo miserante atque propitio, quemadmodum inter carissimos fratres, ita non desit alterna inquisitionis gratia disputatio, ut tamen maneat inviolata dilectio ".[8]

[7] Quod cum aliorum periculo tua lacescit negligentia admittere in gregem Domini, et tales agnas incendio, armis et persecutionibus, nudas, debiles, post suorum cedes et mortes vix vivere audivimus. — (Epist. Innocent. ad Joann. Jierosol., Migne, XXII, col. 1164.)

[8] Migne, XXII, col. 1184-1185.

It is evidently the purpose of Augustine to make it clear what the mind of the Church is on this question of the soul's origin, and the method chosen is to get first the reasons and arguments of Jerome, evidences drawn from the sources of Faith and human philosophy, and then publish them together with his own. But in none of the three remaining letters addressed to Augustine does Jerome return to the problem of the origin of the individual soul.[9]

In the short letter of acknowledgement cited above (CXXXIV) Jerome had given a very general and rather flattering approval of Augustine's handling of the subject—"Certe quidquid dici potuit, et sublimi ingenio de Scripturarum Sanctarum hauriri fontibus, a te positum atque dissertum est." But this is far from the critical examination and discerning judgment which Augustine had requested and which Jerome seems to promise in this same reply—"Ad tempus respondere non potui."

At the end of this letter (CXXXIV) Jerome makes a statement from which we may gather what are some of the difficulties which made his literary work a slow and strenuous labor. It may help us to appreciate how much we owe to these bookmakers of the fourth and fifth centuries.

Augustine had twice sent requests for critical translations of the Septuagint, and notes to mark variations of text between the Hebrew, the Greek, and various Latin versions (Epist. LVI and CIV). It is evidently in reference to these requests that Jerome says: "Grandem Latini sermonis in ista provincia notariorum patimur penuriam; et idcirco praeceptis tuis parere non possumus, maxime in editione Septuaginta, quae asteriscis verubusque distincta est. Pleraque enim prioris laboris fraude cuiusquam amisimus".

The term "notarii", though generally used in connexion with the records of public acts of the time, to signify stenographers in a system of shorthand now lost to us, probably

[9] I doubt whether the statement found in some of our text-books on psychology, "Postea argumentatione S. Hieronymi pressus haud obscure dogma creationis professus est" [Augustinus] (Farges, *Philosophia Scholastica*, II, Q. 218; Paris, 1912), has ever been shown to be critically correct. Augustine's repeated request for clear and strong proofs seems to point the other way—"Obsecro te quomodo haec opinio defenditur, qua creduntur animae, non ex illa una primi hominis fieri omnes, sed sicut illa una uni, ita singulis singulae" . . . et supra. "Ecce volo ut illa sententia etiam mea sit."

means here the copyists only, whom Jerome could employ on his former critical translation of the Septuagint, quod "fraude cuiusquam amisimus". He speaks of this same difficulty of finding copyists who knew Latin in an earlier letter addressed to a lady in Gaul, Theodora, the widow of Lucinius. This Lucinius, he says, eager to have all his (Jerome's) written works, had sent six copyists to Bethlehem from Roman Gaul to have copies made of all that Jerome had written from his youth up to that time—"et missis sex notariis . . . describi sibi fecit quaecumque ab adolescentia usque in praesens tempus dictavimus".[10]

There is something in these remarks of Saint Jerome, connecting the works of the Fathers with the circumstances of making books and getting the books of the time, that ought to make us think before accepting some modern censures or slurs upon the Christian culture of the fifth century. When lay people are willing to show their interest in Christian thought and literature at the cost indicated in this statement of Jerome, when they send from France to Palestine for the books of a simple hermit priest, and employ six caligraphers to work in his library for months, to copy the accumulation of the years of his study and thought; when they furnish the materials, we may presume, in prepared skins, the amount of a small fortune in parchment and vellum, in order to have a "full set" of Jerome's works, the question of practical worth seems to have solved itself. If the value of the pre-Christian classics was discounted, why not admit the proof of living Christianity as evidence, that Christian literature had found higher ideals, and a nobler standard of life?

It is very probable that the women in the convent foundations at Bethlehem, ladies of refinement, education and wealth, who had followed Jerome from Rome, did much of the copying of the Scriptures, and of Jerome's own written works in this "Latini sermonis notariorum penuria". We know that women copyists and stenographers were employed to write and transcribe the works of Origen.[11] We know also that Sophronius, one of Jerome's own community, had translated the original works of Jerome from Latin to Greek—"Opuscula

[10] Epist. ad Theodoram, LXXV, n. 4.

[11] Euseb., *H. E.*, lib. VI, c. 23.

mea in Graecum eleganti sermoni transtulit". [12] He had also turned into Greek Jerome's Latin translation of the Hebrew Psalter. There was evidently much copying to be done, and under conditions and circumstances, as we know them, it seems to be the logical inference, even in absence of any positive statement of the fact, that this phase of book making was a part of the daily routine and regular work of these lady ascetics, who had come to Bethlehem, not merely to live geographically near the place of Christ's human birth, but to be near the living master who had taught them and directed them in the way of the counsels at Rome.

The remaining four [13] letters of this correspondence addressed to Augustine by Jerome are very short. They all refer to the troubles occasioned by the attempts of the Pelagians to make popular their views on divine grace and free will in Palestine. Jerome had met their errors and opposed their teaching in the three books *Dialogorum contra Pelagianos* and a letter or treatise on the subject *ad Ctesiphontem* (Epist. CXXXIII). He tells Augustine that he has his fullest confidence and trust in this controversy; that, because they have stood together for the principles of Catholic faith, they have merited together the persecution and hate of its enemies—"Mihi autem decretum est te amare, te suscipere, colere, mirari, tuaque dicta quasi mea defendere" (Epist. CXXXIV). Again (Epist. CXLI), "Macte virtute in orbe celebraris. Catholici te conditorem antiquae rursum fidei venerantur atque suscipiunt; et, quod signum maioris gloriae est, omnes haeretici detestantur, et me pari persequuntur odio, et quos gladio nequeunt, voto interficiant".

This trustful friendship and confidence in Augustine, whom he had learned to know and esteem by his letters and written works, and the loyalty of monastic communities, men and women at Bethlehem, are almost the only consoling features that we find in these last letters of the closing years of Jerome's life. There was some consolation in knowing that Augustine was meeting the Pelagian errors with the principles of faith, even though he (Jerome) must endure the persecution of their hirelings in Palestine, and, in all this, could not even trust his

[12] De Script. Eccl., CXXXIV.
[13] CXXXIV, CXLI, CXLII, CXLIII.

own ecclesiastical superior, John, the bishop of Jerusalem. The communities of men and women at Bethlehem were the result chiefly of his living influence and example. They represented practically, in concrete and living form, even more strongly than the monuments of his literary labors, the power of ideals in the social fabric of human life, the force of the Counsels of the Gospel in reforming and refining human character for the Apostolic work of the Church, to fit men for the unselfish devoting of life to the needs and service of brother men. These ascetics looked up to him, hardly as the superior fixed by statute law or the canons of the Church, but as the man in whom they beheld a primacy of intellect, the power of mind and acquired knowledge which commands respect and esteem. His life was to them the visible and venerated proof of the standard and ideals of Him who was born at Bethlehem, whose Counsels realized were the explanation and apology of their own lives.

The letter of Jerome *ad Sabinianum* (CXLVII) can hardly be shown to have been written during these last years of his life. If the unpleasing and unsavory episode, the occasion for this letter is to be placed at this time, it only proves another burden added to the weight of years and the troubles of the Pelagians. This impure spirit, Sabinianus, in Deacon's orders, professing to be an ascetic, was in fact a *monachus vagabundus.* He had been received into Jerome's community; but was discovered plotting the seduction of one of the *sanctimoniales,* writing letters for her,[14] and finding means to convey them to her in the chapel, which apparently the two communities, men and women, used in common for the services of religion and divine worship. Jerome's feelings on this subject were evidently shocked. That sense of veneration for women which is manifest throughout all his life, had been violated in his own convent home. His horror and indignation are expressed in this letter *ad Sabinianum,* which was meant probably more as a *monitum* to both communities, than as a summary of charges and conviction against Sabinianus. He excoriates the hypocrite; he lays bare the soul, scheming its carnal desires at the "cradle of the Lord"; he reveals the plot to the eyes of its

[14] Tu inter ostia quondam praesepis Domini, nunc altaris amatorias epistolas fulciebas, quas postea, illa miserabilis, quasi flexo adoratura genu, inveniret et legeret.

impure author. The letter is characteristic of Jerome as a master of invective, strong, simple, and right to the point; hard on the offender, unsparing of the offence. Yet, he is only holding up the mirror, he says, that the brute may see his own ugly face, and be ashamed (n. 4). He is only drawing a miniature: "ut totam tibi scenam operum tuorum, quasi in brevi depingerem tabella, et gesta tua ante oculos tuos ponerem" (n. 12). Jerome is sometimes painfully plain in what he says; but, it is because he has something plain and painful to say.

Villanova, Pa. FRANCIS E. TOURSCHER, O.S.A.

FAST AND ABSTINENCE LAWS IN THE NEW CODE.

THE disciples of John the Baptist asked our Saviour, "Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast".[1] The days when the Spouse was taken away from them, viz. Good Friday and Holy Saturday, were the first fast days of the Christian Church. As early as the days of Tertullian (+240) these two days are mentioned as legal fast days. The example of the saintly men of the Old Testament and, still more, that of our Lord's fast of forty days inspired the early Christians to observe this form of penance, and we soon find in some of the early churches the fast of forty days before Easter. In the time of Irenæus (+202) the practice was not yet universal, for, as he says, some fasted only one day, others two, others more days before Easter. The first general regulation for the universal Church is found in canon 5 of the Council of Nice, in the year 325. In some dioceses six weeks of Lenten fast were observed, in others seven. As from ancient times there was no fast observed on Sundays, there would be only thirty-six fast days, if the Lenten fast was begun six weeks before Easter. Gradually the four days were added, so as to make forty days of fasting. In the sixth century the compiler of the *Liber Pontificalis*, says Pope Telesphorus, made the law that the fast should begin seven weeks before Easter. In the Sacramentary of Pope Gelasius, which belongs to the seventh century, the Lenten fast started

[1] Mat. 9: 14-15.

with Ash Wednesday, as we have it at present. Septuagesima, Sexagesima and Quinquagesima Sundays, which are a preparation for the Lenten season, are mentioned for the first time in the Sacramentary of Gelasius.

Friday was kept as a fast day from Apostolic times in memory of our Lord's sufferings and death, and for the same reason Saturday was introduced as a fast day, since, as Pope Innocent I (+416) observes, if we keep Friday we must not neglect to keep Saturday also, as the Apostles were in sorrow during those two days.[2] Wednesday is likewise mentioned as a fast day in the first centuries of the Church. The vigils of the greater festivals were also kept with a fast. The number of these vigils varied with the times and countries, only a few of them being kept throughout the whole Church.

The fast on the Wednesdays, Fridays, and Saturdays of each week, called the Stations, proved too much of a burden in the course of time, and a tendency to restrict these fasts set in. Thus the Council of Elvira, in the year 300, exempted the months of July and August; and at the time of Pope Leo I (+461) regulations were made for the fast of the Ember days; but there is little mention of the Station fasts, except that, besides the Friday obligation, abstinence from meat on Saturday is inculcated, e. g. by Pope Gregory VII in a synod held at Rome.

The rule of the fast meant that it was not lawful to partake of food of any kind until toward evening, when the sole meal of the day was allowed. As to the quality of the food, flesh meat and also eggs, milk and the products of milk, viz. butter and cheese, were forbidden. In the course of time some of the fast days became days of abstinence only, thus the Fridays and Saturdays throughout the year. Wednesday as a weekly fast day disappeared altogether, and in many countries also abstinence on Saturdays. Much of the discipline on fasting and abstinence was left to local customs and the ordinances of individual bishops.

The gravity of the obligation of fast and abstinence is evident from the condemnation by Pope Alexander VII (in 1665) of the proposition that one does not sin grievously by breaking the fast of the Church, unless he does so with contempt of the authority that made the law.

[2] *Decr. Gratiani*, D. III, De consecr., c. 13.

The present rules for fasting and abstinence are comprised in the following canons of the new Code:

Canon 1250. The law of *abstinence* forbids the eating of flesh meat and broth made of meat, but does not exclude the use of eggs, milk and the products of milk (viz. cheese and butter), and any seasonings of food, even those made from the fat of animals.

Canon 1251. 1. The law of *fasting* ordains that only one full meal a day be taken, but does not forbid a small portion of food in the morning and in the evening. As regards the kind of food and the amount that may be taken, the approved customs of one's locality are to be observed.

2. One may partake of both fish and flesh meat at the same meal. The full meal may be taken in the evening and the collation at noon.

Canon 1252. 1. *Abstinence only* is enjoined on the Fridays throughout the year.

2. *Fast and abstinence* are required on the following days: Ash Wednesday, the Fridays and Saturdays in Lent, Ember days, Vigil of Pentecost, of the Assumption, of All Saints' Day and of Christmas Day.

3. *Fast only* is ordained for all the other days of Lent.

4. On Sundays and holidays of obligation there is neither fast nor abstinence, and if a vigil that is a fast day fall on a Sunday the fast is not to be anticipated on Saturday, but is dropped altogether that year. The Lenten fast and abstinence cease at twelve o'clock noon on Holy Saturday.

Canon 1253. The foregoing canons *change nothing in special indults*; they do not affect the obligations imposed by vow either of individual persons or communities, nor alter the constitutions and rules of religious organizations and approved institutes of men or women living in community, even those without vows.

Canon 1254. 1. The law of *abstinence* binds all who have completed their seventh year of age.

2. The law of *fasting* embraces all who have completed their twenty-first year, until the beginning of their sixtieth year.

These few canons contain all the rules of the new Code on fasting and abstinence. The law clearly defines what is meant both by fasting and abstinence and enumerates the days on

which either one or both obligations are imposed. By order of the Pope Benedict XV, issued on 20 August, 1917, the canons on fast and abstinence are to go into effect immediately.[3]

On abstinence days flesh meat is forbidden and also broth made of meat. This rule is not new. Some Catholics have the mistaken notion that, since the fat of animals may be used for cooking, it is lawful to eat bacon, e. g., with baked beans. It should be borne in mind that the only reason why the Church allows dripping and lard for cooking at all, is to facilitate the preparation of the meal.

Eggs and milk products are now allowed in all countries at the principal meal on fast days. Heretofore they were not allowed, except by special indult in Lent, and in some countries they were not permitted even on other fast days.

It should be noted that the Code gives no general rules concerning the quality and quantity of food that may be taken at the evening collation, other than the prescription that the approved customs of countries are to be observed. There is no doubt that it is absolutely forbidden to all bound by the law of fasting and abstinence to partake of meat twice a day on either fast or abstinence days. Whether eggs, milk and the products of milk are allowed at the evening collation on fast days is to be learned from the lawful customs of one's locality, or from special indults.

Permission to eat flesh meat at the principal meal on all days in Lent, with the exception of the days mentioned above, is a concession which has never before been granted for the whole Church.

Another favor granted by the Code is the allowing at the same meal of fish and flesh on fast days when meat is allowed. Repeatedly since the time of Pope Benedict XIV the Holy See had forbidden fish and flesh at the same repast on any fast day and even on Sundays in Lent.

The recent rule that there is to be neither fast nor abstinence on a holiday of obligation, even if it falls on Friday or on a fast or abstinence day, is embodied in the Code (Can. 1252, 4); and in addition the vigil fast is dropped when the vigil falls on a Sunday or a holiday of obligation. Formerly the fast had to be anticipated under these circumstances.

[3] Cf. Eccl. Review, November, 1917, p. 537; also pp. 541-543.

The Advent fast on Wednesdays and Fridays (or on Fridays only, which was obligatory in most countries) has been abolished altogether. Most dioceses in the United States observed the fast on the Fridays of Advent.

These regulations hold for the Church in all countries, except where the Holy See has granted special indults. The special faculties of the Bishops in the United States are not revoked by the new Code, as is quite plain from canon 1253, cited above. As a rule the episcopal faculties in the matter of fasting and abstinence were granted for ten years at a time. Until the expiration of that period or the express recall of the faculties, our Bishops may still make use of them. It will be seen from the foregoing that in several points the Code now grants universally what was formerly only given by dispensation, and so the faculties have become unnecessary in these particulars.

Fridays and Saturdays in Lent are, according to the Code, meatless days. The faculties of our Bishops give them the power to set Wednesday and Friday as meatless days, as it was found more convenient not to have two meatless days in succession. Can the Bishops still make Wednesday and Friday meatless days instead of Friday and Saturday, as the Code has it? We think they can, seeing that their faculties are not revoked by the Code.

When the Bishops of the United States asked for the faculty to allow eggs and milk products at the evening collation in Lent, they received the answer that they might tolerate the custom of the people who partook of such foods at the collation. The Code does not change anything in this matter, since it lets the quality and quantity of food at the collation be determined by the approved local customs.

Furthermore, our Bishops are empowered to allow those who are *exempt* from the law of fasting to eat meat several times a day on fast days when meat is allowed. It may be noted that the word *exempt*, strictly speaking, applies only to those who are free from the law of fasting by reason of age or heavy work. Sabetti, however, maintains that even those dispensed from fasting may eat meat several times a day on meat days. Many moralists oppose this interpretation, though there is one answer of the S. Penitentiary which says that anyone who is

dispensed from fasting *affectae valetudinis causa* may take meat several times a day. Strictly speaking, the bishop could limit the use of flesh meat for all except those excused by illness to once a day, but the S. Penitentiary answered the Bishop of Buffalo that such restriction was not expedient.

For *working people and their families* the Bishops of the United States used to get ten-year faculties to allow the use of flesh meat on all days except the Fridays of the year, Ash Wednesday, etc., so that the meatless days of the working class were reduced to the Fridays of the year, Ash Wednesday, the Wednesday and Saturday of Holy Week, and the vigil of Christmas. The bishops can still give this dispensation, since the Code says nothing to the contrary.

The indult for the men serving in the army and navy is likewise in force, and it reduces for them the meatless days to four a year, viz., Ash Wednesday, the vigil of Christmas, Good Friday, and the forenoon of Holy Saturday.

By decree of 3 May, 1912,[4] bishops received faculties to dispense their subjects from fasting and abstinence when a feast that is not a holiday of obligation, but is celebrated by the majority of the Catholic people like a holiday of obligation, should fall on any day of fast or abstinence. Does this indult entitle the bishops to dispense on St. Patrick's day, which usually falls in Lent? We think it does; for on the one hand the day is kept by a great many people like a feast of precept, and on the other hand St. Patrick may be considered as almost the patron saint of the Catholics in the United States. In dioceses where St. Patrick is the patron of the diocese there is no doubt that the bishop can dispense, for the feasts of patron saints of cities and dioceses were in former times kept as holidays of obligation.

The obligation of fast or abstinence which individuals have taken upon themselves by a private vow is not affected by the new Code, neither does the Code intend to change the regulations for fast and abstinence that religious organizations of any kind may have in their rule or their constitutions. A decree of 1 September, 1912 [5] allows religious a share in the dispensations which the bishop by the faculties of the Holy See

[4] ECCL. REVIEW, July, 1912, p. 79.

[5] ECCL. REVIEW, December, 1912, p. 719.

grants for his diocese on all fast and abstinence days prescribed by the general law of the Church, unless the Papal indult expressly excludes religious from such dispensations.

The Lenten regulations may be summed up as follows:

1. All the weekdays of Lent beginning with Ash Wednesday are fast days on which those bound to fast may take only one full meal, a small piece of bread with a cup of coffee or tea or cocoa or chocolate in the morning, and a light lunch or supper, which should not exceed eight ounces. The principal meal may be taken in the evening and the lunch at noon. From this fast are excused all persons under twenty-one years, those over fifty-nine years of age, those who have heavy work that calls for great physical strength, women bearing or nursing infants, those who are sickly or convalescent after an operation or serious illness. These persons, however, are obliged to abstain from flesh meat on Fridays and other days specified in the next paragraph, unless the doctor prescribes otherwise.

2. Flesh meat is allowed at the principal meal on all the days of Lent except Wednesdays and Fridays, Ember Saturday, and the forenoon of Holy Saturday. The use of eggs, milk, butter, cheese is by common custom allowed at the principal meal and at lunch. Dripping and lard may be used in cooking and seasoning all foods. On days when meat is allowed, fish, oysters and other sea food may be taken, together with the meat.

3. For Lent and other fast days of the year, such as the Ember days and vigils, by special indult of the Holy See the bishop may allow workingmen and their families to take meat on any day, with the exception of all Fridays, Ash Wednesday, the Wednesday of Holy Week, the forenoon of Holy Saturday, and the vigil of Christmas These exempt families have therefore in most of the weeks of Lent only one meatless day, viz. Friday.

4. Men serving in the army or the navy are allowed by Papal indult to eat meat on all days of the year except Ash Wednesday, the vigil of Christmas, Good Friday, and the forenoon of Holy Saturday.

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Analecta.

LITTERAE APOSTOLICAE.

I.

SODALITATI VERITATIS CATHOLICAE IN HIBERNIA CONSTITUTAE INDULGENTIAE ET PRIVILEGIA IN PERPETUUM CONCEDUNTUR.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam.—Beati Petri Apostolorum Principis vices hic in terris, nullis quidem meritis Nostris, gerentibus divinitus, antiquius nihil est Nobis, quam ut piae Societates, quae militantis Ecclesiae ministros, quasi auxiliares cohortes, in bono certamine decertando adiuvant, peculiaribus ornentur privilegiis et spiritualibus gratiis, quibus auctae uberiora in Domino incrementa suscipere satagant. Hoc ducti consilio, cum Ven. Frater Ioannes Harty, Episcopus Cassiliensis et Praeses "Veritatis Catholicae Societatis Hiberniae" frugiferum ad finem sexdecim iam ab annis institutae, sub auspicio Episcopatus Hibernici, ut in vulgus modico pretio effundantur per typos edita salutaria ac pia scripta, enixis Nos precibus flagitaverit, ut nonnullis Societatem ipsam indulgentiis locupletare dignemus, Nos optatis his annuendum, quantum in Domino possumus, censuimus. Quae cum ita sint, audito dilecto filio Nostro S. R. E. Cardinali Poenitentiario Maiore, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus qui Societatem memoratam Veritatis Catholicae in Hibernia in pos-

terum ingredientur, die primo eorum inscriptionis, si vere poenitentes et confessi ac S. Communione refecti, in propria Societatis Ecclesia, si adsit, secus in quavis alia publica Aede sive Sacello item publico, pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam; ac tam inscriptis, quam in posterum eadem in Societate inscribendis fidelibus, in cuiuslibet eorum mortis articulo, si admissorum Sacramentali exomologesi expiati atque Angelorum dapibus refecti, vel, quatenus id facere nequiverint, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, mortemque tamquam peccati stipendium submisso animo receperint, etiam plenariam; tandem similiter omnibus et singulis nunc et in posterum existentibus enunciatae Societatis sodalibus, qui singulis annis Dominica SSmae Trinitatis, nempe post Pentecosten prima, et festivitatibus Immaculatae Conceptionis B. Mariae Virginis, idest die octava mensis decembris, die S. Patricii, nempe die martii decimoseptimo, S. Laurentii O'Toole, scilicet quarto decimo novembris mensis die, denique S. Brigittae, nimirum Kalendis februariis, aut Dominicis immediate respective festivitates ipsas sequentibus, a medietate diei praecedentis ad mediam usque noctem diei festi, propriam, item si reperiatur, Ecclesiam Societatis, secus quodvis aliud templum sive sàcellum publicum, similiter poenitentes et confessi atque ecclesiastica mensa recreati celebrent, ibique preces, uti superius diximus, fundant, quo ex his die id agant, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis fidelibus nunc et in posterum in Societate Catholicae Veritatis existentibus, quo per annum die, contrito saltem corde, recitaverint antiphonam, versiculum, responsum et orationem ut infra: "Veni, Sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem accende.—Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.—Oremus. Mentes nostras, quaesumus, Domine, Paraclitus, qui a Te procedit, illuminet, et inducat in omnem, sicut tuus promisit Filius, veritatem. Qui Tecum vivit et regnat in unitate eiusdem Spiritus Sancti Deus in saecula saeculorum. Amen"; et quoties contrito pariter corde SSmum Eucharistiae Sacramentum visitent et coram Ipso pro incremento et iuxta fines Veritatis Catho-

licae Societatis Hiberniae devote orent, trecentos de numero paenalium dies; quo vero die ad catholicarum veritatum diffusionem per eandem Societatem cooperentur, doxologiam, sive " Gloria Patri " semel recitantes, de numero pariter paenalium dierum in forma Ecclesiae consueta centum expungimus. Porro largimur omnibus et singulis ipsis sociis, si malint, liceat (excepta iugiter in mortis articulo lucranda indulgentia) omnibus aliis tam plenariis quam partialibus indulgentiis functorum vita labes paenasque expiare. Praeterea tam adlectis in praesens, quam in posterum eandem in Catholicae Veritatis Hiberniae Societatem adlegendis Sacerdotibus, facultatem facimus benedicendi unico Crucis signo Coronas precatorias, Cruces, Crucifixos, parvasque ex metallo tum Redemptoris, tum Virginis, tum Sanctorum statuas, eisque applicandi indulgentias apostolicas omnes quae in elencho a Suprema Congregatione S. Officii die 5 septembris anno 1914 edito numerantur; pariterque veniam tribuimus benedicendi Crucifixos cum applicatione indulgentiarum quae a Via Crucis sive Calvariae adpellantur, et quas lucrari poterunt sodales qui legitime impediti quominus ante Stationes legitime erectas se sistant, Crucifixum ipsum manu gerentes, bis decies Orationem Dominicam, Salutationem Angelicam ac doxologiam sive " Gloria Patri " devote recitent. Fas etiam sit Sacerdotibus iam inscriptis quam in posterum dicta in Societate inscribendis bis in hebdomada Missae, quam pro defunctis celebrent, altaris indulgentiam applicare. Tandem defunctorum ipsius Sodalitii Veritatis Catholicae sodalium animas in Purgatorii igne detentas adiuvare cupientes, concedimus atque indulgemus, ut Missae omnes quae ad quodvis cuiuslibet Ecclesiae Altare pro anima cuiuscumque sodalis dictae Societatis, quae Deo in charitate coniuncta ab hac luce migraverit, per quemvis Sacerdotem adprobatum saecularem, seu, de Superiorum suorum licentia, regularem, rite celebrabuntur, animae pro qua litatae fuerint perinde suffragentur, ac si ad privilegiatum Altare fuissent peractae. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar aliisque Constitutionibus et Sanctionibus Apostolicis ceterisque omnibus in contrarium facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius

Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae muniti, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XII aprilis MCMXVII, Pontificatus Nostri anno tertio.

P. CARD. GASPARRI, *a Secretis Status.*

II.

SODALITIO A CATHOLICA VERITATE, VULGO "CATHOLIC TRUTH SOCIETY", IN ANGLIA INSTITUTO, PARTIALES AC PLENARIAE INDULGENTIAE CONCEDUNTUR, ADDITIS PECULIARIBUS PRO SOCIIS SACERDOTIBUS.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam. — Dilectus Filius Noster Franciscus S. R. E. Presbyter Cardinalis Bourne, ex dispensatione Apostolica Westmonasteriensis Archiepiscopus, refert ad nos canonice in Anglia erectam exstare piam Sodalitatem a Catholica Veritate, vulgo *Catholic Truth Society*, frugiferum ad finem christiani nominis res provehendi, ac potissimum diffusione bonorum librorum religionis Catholicae veritatem tuendi atque asserendi. Addit Purpuratus idem Princeps, Societatem enunciatam, quam ipse moderatur, nonnullis ab hac S. Sede indulgentiis fuisse auctam, nunc vero in votis sibi admodum esse, ut alias iam concessis addere simulque omnes et singulas in perpetuum proferre dignemur. Nos autem, quibus nihil antiquius est quam ut piae Societates, quae militantis Ecclesiae ministros, quasi auxiliariae cohortes, in bono decertando certamine adiuvant, peculiaribus ornentur privilegiis, votis his piis annuentes, indulgentias ac spirituales gratias, ut infra, tum confirmamus in perpetuum, tum, quatenus opus sit, de integro largimur. Quae cum ita sint, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Inquisitoribus Generalibus, de omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum Eius auctoritate confisi, omnibus et singulis fidelibus qui Societatem supra memoratam a Catholica Veritate tuenda in posterum ingredientur, die primo eorum ingressus, si vere poenitentes et confessi ac S. Communione refecti in propria Societatis Ecclesia, si adsit, secus in alia quavis publica Aede sive Sacello, pro Christianorum

Principum concordia, haeresum exstirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, plenariam; ac tam descriptis quam in posterum eadem in Societate adscribendis fidelibus, in cuiuslibet eorum mortis articulo, si admissorum sacramentali exomologesi expiati atque Angelorum dapibus refecti, vel, quatenus id agere nequiverint, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium submisso animo receperint, etiam plenariam; tandem similiter omnibus et singulis nunc et in posterum exsistentibus dictae Societatis sodalibus, qui singulis anni festis diebus coelestium Societatis eiusdem Patronorum, nempe die octavo mensis decembris, quo Immaculatae Conceptionis Virginis Mariae festum agitur, ac die festo S. Ioseph, nempe die XIX mensis Martii, item festivitatibus S. Petri in Vinculis, I augusti, S. Matthaei, XXI septembris, et S. Barnabae, XI iunii, vel Dominicis immediate respective sequentibus, a medietate diei praecedentis ad mediam usque noctem diei festi, propriam, si reperiatur, Ecclesiam Societatis, secus quodvis aliud templum sive Sacellum publicum, similiter poenitentes, confessi atque Eucaristica mensa recreati celebrent, ibique preces, uti superius diximus, fundant, quo ex his die id agant, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis Sodalibus, nunc et in posterum in Societate a Catholica Veritate exsistentibus, quo per annum die, contrito saltem corde, precem sequentem, latino vel quovis alio idiomate, dummodo versio fidelis sit, recitent: "*Ant.* Tu es Pastor ovium, Princeps Apostolorum, tibi traditae sunt claves Regni coelorum.—V. Tu es Petrus,—R. Et super hanc petram aedificabo Ecclesiam.—*Oremus.* Subleva nos, quaesumus, Domine, per Apostolicam Virtutem B. Petri Apostoli tui; ut, quo debiliores sumus in nobis ipsis, eo validius sit praesidium, quo, ipso intercedente, firmemur, quatenus sic protegente Apostolo tuo roborati, nunquam peccato cedamus, nec adversis opprimamur. Per Christum Dominum nostrum. Amen", trecentos dies; et quoties, contrito pariter corde, Sanctissimum Eucaristiae Sacramentum visitent, et coram Ipso iuxta fines *Catholic Truth* Societatis orent, item trecentos die de numero poenalium; quo autem per annum die quolibet modo ad Catholi-

carum Veritatum diffusionem per eandem *Catholic Truth* Societatem cooperentur, doxologiam sive "Gloria Patri" semel recitantes, de numero similiter poenalium dierum in forma Ecclesiae consueta centum expungimus. Ad haec largimur omnibus et singulis sodalibus, si malint, liceat (excepta iugiter indulgentia in mortis articulo lucranda) omnibus aliis, quas recensuimus, tam plenariis quam partialibus indulgentiis functorum vita labes poenasque expiare. Praeterea tam addictis in praesens, quam in posterum ipsam in Societatem a Veritate Catholica adlegendis Sacerdotibus, facultatem facimus benedicendi unico Crucis signo coronas precatorias, Cruces, Crucifixos parvasque ex metallo tum Redemptoris, tum Virginis, tum Sanctorum statuas, eisque adplicandi indulgentias Apostolicas omnes quae in elencho a Suprema Congregatione S. Officii die v septembris MCMXIV edito numerantur; pariterque veniam tribuimus, benedicendi Crucifixos cum applicatione indulgentiarum quae a Via Crucis, sive Calvariae, appellantur, et quas lucrari poterunt sodales qui, legitime impediti quominus ante Stationes canonice erectas se sistant, Crucifixum ipsum manu gerentes, bis decies Orationem Dominicam, Salutationem Angelicam atque doxologiam, sive "Gloria Patri", devote recitent. Fas etiam sit Sacerdotibus, tam inscriptis, quam in posterum dicta in Societate inscribendis, bis in hebdomada Missae, quam pro defunctis celebrent, Altaris indulgentiam applicare. Tandem defunctorum eiusdem Sodalitatis a Catholica Veritate tuenda sociorum animas in Purgatorio igne detentas adiuvare cupientes, concedimus atque indulgemus ut Missae omnes, quae ad quodvis cuiuslibet Ecclesiae Altare pro anima cuiuscumque sodalis dictae Societatis, quae Deo in charitate coniuncta ab hac luce migraverit, per quemvis Sacerdotem adprobatum saecularem seu, de Superiorum suorum licentia, regularem, rite celebrabuntur, animae pro qua litatae fuerint perinde suffragentur, ac si ad privilegiatum Altare fuissent peractae. Non obstantibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis, ceterisque omnibus in contrarium facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem, ut praesentium Litterarum transumptis, seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in eccle-

siastica dignitate vel officio constitutae munitis, eadem prorsus adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud sanctum Petrum, sub annulo Piscatoris, die II maii MCMXVI, Pontificatus Nostri anno secundo.

P. CARD. GASPARRI, *a Secretis Status.*

III.

AD R. P. D. IULIANUM GUILELMUM CONAN, ARCHIEPISCOPUM PORTUS PRINCIPIS, ADMINISTRATOREM APOSTOLICUM GONAÏVESENSEM, COETEROSQUE HAITIANAE REIPUBLICAE ARCHIEPISCOPOS ATQUE EPISCOPOS, DE COMMUNIBUS LITTERIS, OCCASIONE ANNUI CONVENTUS EPISCOPALIS REVERENTER DATIS, GRATIAS AGENS.

Venerabiles fratres, salutem et apostolicam benedictionem.— Confirmantur consilia ac proposita Nostra iudicio vestro vestraeque pietatis officiis; et quamquam in eamdem belli flammam alias ex aliis coniicere se gentes videmus, eoque res esse deductas, ut prope vincere iam coeperit humanam medicinam morbus, a suadenda tamen pace ab impertiendisque christianae caritatis beneficiis numquam cessabimus, plurimum in Eo confisi, qui, quando velit, potest imperare ventis et mari, ac magnam facere tranquillitatem. Ex hisce benemerendi studiis vos quidem haec interim Nos praemia laturos confiditis, ut paci ipsi conciliandae firmandaeque adlaboremus, tantumque apud omnes valeat grati animi fidelis memoria, ut quem prae ceteris noverint pacis suasorem auctoremque fuisse, ab eodem pacis securitatem ac diuturnitatem petendam expectandamque esse intelligant. Id Nos, non Nostra quidem causa, sed Ecclesiae ac gentium plurimarum vehementer cupimus; vosque interim, venerabiles fratres, quae adhuc pro communi salute vota ad Deum nuncupastis, in iis multo nunc acrius incumbite. Is enim qui dixit: *petite et accipietis*, fidelis est: sed rogari diu a nobis vult et nostris quasi precibus fatigari.

Pro significatione voluntatis debita vobis et agimus et habemus gratias, ac caelestium auspicem munerum Nostraeque testem benevolentiae apostolicam benedictionem vobis omnibus, venerabiles fratres, vestrisque dioecesibus peramanter in Domino largimur.

Datum Romae apud sanctum Petrum, die VII maii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTERS: (1) concession of indulgences and privileges to members of the Catholic Truth Society of Ireland; (2) Catholic Truth Society of England receives grant of partial and plenary indulgences, with special privileges for its priest members; (3) letter to the Most Rev. Julian W. Conan, Archbishop of Port au Prince, and to the bishops of the Republic of Haiti, on the occasion of their annual congress.

PURE WHEAT FOR THE HOLY SACRIFICE.

A Jesuit Father writes from British Honduras:

Many priests have scruples about the quality and especially the purity of the flour we are using for our altar bread. So long as milling interests produced pure wheat flour at lower cost than adulterated substitutes for it, we had little reason to worry. No American miller will adulterate an article, even though it be for malicious purposes, unless he gets a round return in hard cash. With wheat at $2.20 a bushel, as it is now, there may be a wide margin of profit in selling various compounded substitutes under the generic name of wheat flour. Pastors in the United States will probably realize the danger, and will to a certain extent be able to provide against adulterated flour being used for the hosts. But what of the hundreds and probably thousands of priests in Central South America, and—especially in these days of the war—in many other places, including the Allied nations, who are being fed on "American Flour"? I may be mistaken in my fears, but I consider the danger real and urgent. The remedy? You might find a more efficient one; but you may get perhaps on the track of one by a hint to the effect that, if any trust would deserve holy Church's approval, it would be that of a combination of responsible millers; or, if that plan fails, of the monopoly of one Catholic miller who would under ecclesiastical guarantee supply the clergy with pure wheat flour for sacramental purposes, ordinarily in sacks; and for tropical countries in moist-proof envelopes. Thus priests generally, and especially those living in countries depending on the United States for their flour supply, could say daily Mass with a tranquil conscience; and no matter what other

sacrifices they are called on to make, would have the comfort of "verily and truly knowing that their God is sacramentally with them".

In case of further tightening of the embargo on "Wheat Flour", an exception might perhaps be obtained in favor of "Wheat Flour for sacramental purposes", for export to foreign countries.

The danger here referred to is by no means overstated. A recent bulletin sent out by the United States Food Administration, under the direction of Mr. Herbert Hoover, declares that the United States Government has not only placed an embargo on cereals, but that the administration proposes to send its wheat flour, rather than other cereals, to Europe. "It is difficult to ship corn meal, and in Europe its preparation is not understood. Wheat on the other hand is less difficult to ship, and its preparation is understood over there. That is why we need to use other cereals here as much as we possibly can." The administration therefore suggests the use in America, preferably of corn, graham, and rye; and then adds the information that "a new flour, called cotton seed flour, is fine, and costs less. It is something new, from New Orleans."

The novelty coming from New Orleans, with its French traditions of improving the natural wheat flour, recalls the fact that the cry of adulteration was first raised not many years ago, among the clergy of France. At the Eucharistic Congress held at Lourdes in 1899, a careful and conscientious report was presented showing that as early as 1861 out of a hundred samples of flour sold throughout the country only thirteen were free from adulteration. The ostensibly best qualities of wheaten flour showed admixtures of rye, oats, beans, peas, rice, or potatoes. Other samples showed the introduction of pulverized bones, chalk, lime, plaster, ashes, alum. In some cases a large quantity of fine pulverized sawdust, talc, and sundry stony substances had been used. These adulterants gave false weight to the flour, and were injurious to health. The *Literary Digest* of New York (14 March, 1903) reports cereal statistics of France, by Paul Combes, revealing that wheat flour of an inferior kind, sold by French millers, contained as much as forty per cent of sawdust. Another report showed that "the merchants of Bordeaux mix ten per cent of maize flour and five per cent of flour of rice with the wheat flour."

Whilst hitherto this sort of adulteration was rarely practised by American millers, as is shown from statistics of the United States Department of Agriculture, the mixing of Indian corn meal with wheaten flour has long been resorted to as an expedient, tolerated since it is not contrary to the pure food crusade which seeks in the main to eliminate hurtful and unnutritious substitutes. A prominent army officer of large experience in our Commissary Department officially reports as early as 20 March, 1897, that "the Indian corn flour used in adulterating wheat flour (made in certain Ohio and Kansas flour mills) is not put upon the market at all; but is *solely made and prepared for use in adulterating wheat flours.* To an unpractised eye the corn flour made at the Cincinnati mill, without any admixture, could be passed off as a spring wheat flour. It has the same feel and the same appearance to the inexpert; of course it lacks taste and color when critically examined, but it is of such a nature that it is difficult to detect it in mixtures."

The problem as a practical issue for the clergy presented itself some years ago. One of our Bishops while on his pastoral visitation found his priests greatly disturbed about the validity of the Masses that had been said by them owing to the purchase of wheat flour from an agency in the locality that proved to be fraudulent under the Pure Food investigation. The S. Office, 27 January, 1897, relieved the situation by proposing the matter to the Holy See for adjustment. "Supplicandum Sanctissimo ut suppleat de thesauro Ecclesiae, quatenus opus sit, habita ratione circa missas celebrandas eorum qui in bona, et eorum qui in dubia fide celebrarunt. Sequenti feria vi, 29 ejusdem mensis facta relatione SSmo D. N. Leoni PP. XIII, SSmus resolutionem E'mentorum Patrum confirmavit, et petitam gratiam benigne concessit." [1]

Not long after this declaration of the Holy See the subject was discussed at the Eucharistic Congresses, and the late Bishop Maes of Covington, President of the Congress, wrote a carefully prepared paper for the REVIEW, pointing out the actual sources of danger, and suggesting practical remedies.

[1] Cf. ECCLESIASTICAL REVIEW, 1900, Vol. XXII, pp. 401-402.

It must be evident to any thoughtful person that we are running much more serious risks of such adulterations to-day, not only in view of Mr. Hoover's suggestions and the general stress and the high price of foodstuffs, but also because of the absence under such circumstances of a strict control of the Pure Food legislation in force before the declaration of a state of war, so long as we are busy sending as much wheat as possible out of the country.

The question remains how this state of things can best be remedied. To the Catholic population at home, no less than to the Catholic soldier and especially the chaplains of the armies, it is of supreme importance that the sacred treasure of the Real Presence, through the Holy Sacrifice, the very centre and substance of our God-given Faith, should be maintained, whatever other sacrifices we may be called on to make for the securing of an ideal democracy. The prophecy of " wars and rumors of wars ", of the " abomination of desolation in the Holy Place ", appears to many not far from its final fulfilment. If it means the cessation of the Holy Sacrifice, it is not unlikely that it will be brought about by such means as are foreshadowed by the famine and revolt already upon the nations.

Father Mermillod, who spoke at the Eucharistic Congress at Lourdes in 1899, found a remedy for the Catholics of France. He prevailed upon a religious community in Annecy to buy a mill property in his neighborhood. There the wheat was ground under his own supervision. His Bishop and the Archbishop of Chambèry directed their priests to obtain their flour for altar breads from this mill at Anthy-Sechez. The Congress, as a result of the success of this experiment, passed a resolution that the Bishops be requested to establish, wherever practicable, mills for the grinding of wheat for Eucharistic purposes under the supervision of a priest. Sometime after that the Cardinal Archbishop of Lyons established the *Moulin Eucharistique de S. Camille* connected with the agricultural school at Aix, near S. Germain-Laval, Loire.

In Canada the Sisters of the Good Shepherd built a grist mill at *La Rivière de Prairies*, known throughout the country as the *Moulin du Crochet*. It supplies a large number of religious communities with pure wheat flour for baking the altar breads used by the clergy of Montreal.

The Sisters of Hotel Dieu went a step farther and set apart some acres of their farm for the planting of wheat which is ground into flour for the special use of the altar.

In view of these facts it should not be difficult for our clergy to secure pure wheat for the service of the altar by adopting the suggestion of the Jesuit Father above. Bishop Maes mentioned the fact that the Benedictine Fathers at St. Vincent's, Westmoreland Co., Pa., built a grist mill on their farm where they grind pure wheat flour for Eucharistic purposes. "These abbeys," said the late Bishop of Covington, referring to similar institutions elsewhere, "are scattered all over the country from the Atlantic to the Pacific coast, from the Lakes to the Gulf. Most of them own extensive farms, which they keep in the very highest state of cultivation."

FEDERAL INCOME TAX AND PRIEST'S INCOME.

Qu. I. In our diocese a pastor's salary is eight hundred dollars and an assistant's six hundred. Both are provided with housing, furniture, light, heat and water, at the expense of the parish. The pastor is responsible for board, domestic service, laundry, etc., of his assistants. Besides his salary, the pastor receives (1) the regular Offertory collection on all Sundays, except when a diocesan collection is ordered—usually about five times in the course of the year; (2) the Christmas collection; (3) offerings on the occasion of baptisms and marriages. High Mass stipends, minus choir expenses, go to the celebrant, although it is the right of the pastor to arrange for these Masses. Ordinary stipends go, of course, to the celebrant. All Souls' Day offerings are shared, in varying ratio, by the pastor with his assistants, although it is generally understood that the sharing is optional with the pastor. In country districts, where missions are attended, the pastor is allowed a moderate amount for travel; sometimes he uses his own machine.

In declaring his income, must the pastor add an estimate for housekeeping, light, heat, and so forth? Must he, and how should he, estimate Offertory and Christmas collections, marriage and baptism fees and stipends? Should allowance for travel be added in? May he deduct the expense necessitated by his boarding the assistants? Must the assistant add the amount that he saves by being boarded in the parish house? An answer to these questions will be very much appreciated.

Qu. II. Should the *jura stolae* be added to the pastor's salary when he declares the amount of his income?

Resp. I. The assistant should, in our opinion, declare his income from all sources and add an estimate for the board, etc. which he receives at the parish house. Even then, his income, in most cases, will fall short of the minimum that is taxable under the Federal Income Tax Law. Let the civil authorities decide (the point of law will be stated later) whether the amount corresponding to board, etc. is taxable or not. The pastor, likewise, should give a complete account of his income from all sources, deducting, of course, a sum for the expense of boarding his assistants. As to how the amount received from offerings, etc. is to be estimated, there should be no difficulty if accounts are kept as they should be.

II. The *jura stolae*, to answer the second question, are part of the pastor's income, or at least that portion of them, if any, that is left after the boarding expenses of the assistants are deducted.

While we contend that the declaration should be complete and cover income from every source, it may be made a point of legal inquiry whether the traveling expenses of the priest who has country missions to attend and the household expenses of all priests engaged in parish work, may not be exempted. The traveling expenses are incurred in the course of parochial business, and the parish house may be regarded as the office in which the business of the parish is transacted. The house and its equipment do not belong to the priests who reside there; it is maintained by the parish, for the benefit of the parish. A clerk, for example, who works in an office, has light and heat furnished him during business hours, and we take for granted that he is not obliged to add anything on that account to the declaration of his income. The point may be important enough to deserve inquiry or test by means of a " friendly " suit. It is for the civil law to decide. Church law does not enter into the matter. The intent of the civil law is the norm as to whether income of a certain kind, or the equivalent of income, is taxable. When the intent is defined and interpreted by competent civil authority, priests, we are sure, will meet their obligations as promptly—we do not say willingly, for nobody is enthusiastically willing to pay taxes—as the laity, to whom in this as in other civic duties it is their privilege to set the

best example. Meantime, their unequivocal obligation is to make, when the time comes, a full, a candid and, as far as practicable, a complete declaration of their income from all sources.

NEWMAN'S ARGUMENT FROM CONSCIENCE FOR THE EXISTENCE OF GOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of what Newman meant in a certain passage recently under discussion in the pages of the REVIEW, it may be of interest to give Newman's own commentary on the same. It is contained in a letter written by Newman, under date of 25 July, 1869, to Dr. Meynell, professor of philosophy at Oscott, to whom the *Grammar of Assent* was submitted for criticism before publication:

I thank you very much for your criticisms which will be very useful to me . . .

However the next sheet will be my great difficulty—and I shall not wonder if it was decisive one way or the other. You will find I there consider *that the dictate of conscience is particular—not general—and that from the multiplication of particulars I infer the general—so that the moral sense, as a knowledge generally of the moral law, is a deduction from particulars. Next, that this dictate of conscience, which is natural and the voice of God, is a moral instinct, and its own evidence*—as the belief in an external world is an instinct on the apprehension of sensible phenomena.

That to deny these instincts is an absurdity, because they are the voice of nature.

That it is a duty to trust or rather to use our nature—and not to do so is an absurdity.

That to recognize our nature is really to recognize God.

Hence those instincts come from God—*and as the moral law is an inference or generalisation from those instincts*, the moral law is ultimately taught us from God, whose nature it is.

Now if this is a wasp-nest tell me. If the Church has said otherwise, I give it all up—but somehow it is so mixed up with my whole book, that, if it is not safe, I shall not go on.[1]

So Newman himself says explicitly that knowledge of the moral law is an inference from the dictate of conscience and

[1] Ward's *Life of Newman*, Vol. II, pp. 256 and 257. The italics are mine.

the letter shows that he did not want any other meaning read into his work. Dr. Cronin adopts Newman's interpretation in his refutation, Murray's *New English Dictionary* to the contrary notwithstanding.

J. C. HARRINGTON.

St. Paul, Minnesota.

IS THE GIVER OF ADVICE BOUND TO RESTITUTION?

Qu. Will you kindly help me with the following difficulty? *A* gives a note for certain articles that he bought; but he could not get the articles until *B* signed the note with him. *A* leaves the country. *C* then advises *B* to sign away his property in order to avoid paying the note. Is *C* guilty of any sin, and would he be obliged to make restitution for the damage he did in advising *B*? *C* is a layman.

Resp. In the Chapter *De Consulente* in Moral Theology certain principles are clearly laid down. In the first place, it is certain that, if the advice is not efficacious, that is, if it does not really induce the agent to act—if *A*, in the case, would have signed over his property independently of *C*'s advice—there is no obligation on the part of *C* to make restitution. In the next place, the obligation of restitution rests primarily on the agent, *B*, in this case, and secondarily on the adviser, *C*, that is to say, in case the agent refuses to make restitution. If the adviser, in his official capacity as confessor or lawyer, states a point of law which he urges by way of advice he is bound not merely to the third party, who is injured, but also to the person who sought advice from him in his official capacity. If he is not an official or gives his advice in an unofficial capacity, he is bound to make restitution to the injured party. Judged by these principles, *C* seems to us to have, by his advice, efficaciously contributed to the injury of the party who gave the articles to *A*; he sinned against justice and is bound to make restitution in case *B* does not or will not do so.

FORM OF PRAYER FOR THE DEAD.

Qu. Is the form of prayer on the enclosed mortuary card correct? "Absolve, we beseech Thee, O Lord, the soul of Thy servant, that, being dead to this world, she may live to Thee; and whatever sins she may have committed in this life, through human frailty, may

Thou wipe away by the pardon of Thy most merciful goodness, through our Lord Jesus Christ, Thy Son, who liveth, etc."

Resp. The prayer is a correct translation of that which is to be found in the Roman Ritual, Tit. VI, Cap. 5, as part of the service to be held, *absente cadavere*, on the third, seventh, thirtieth, and anniversary day.

BLESSING A ROSARY.

Qu. Can a rosary be blessed in the usual acceptation of the term, by making the sign of the cross? In order to put the Brigittine and Crozier indulgences on a rosary, is any special form of blessing required?

Resp. Any priest approved to hear confessions can, by applying to the Holy See, obtain the faculty of attaching the Apostolic indulgences to pious objects, including rosaries, and he may give the blessing in the form of a simple sign of the cross, provided he accompanies it with the intention of giving the indulgences.[1] In the United States this faculty is included in the formula generally given to priests. By a declaration of the Congregation of the Propaganda in 1877, it was decided that this faculty includes the power of imparting the Brigittine indulgences. It is, therefore, not obligatory to use the form of blessing found in the Ritual (ECCLES. REVIEW, II, p. 55). As to the Crozier indulgence, in 1906 the Holy Father (Pius X) extended to the S. Congregation of Indulgences and Relics the power of granting this faculty to any priest who applies for it in due form, with the approbation of the Ordinary of the place where it is to be used. In 1908 the faculty was granted to all priests who are associated with the work of the Society of the Propagation of the Faith.[2] The Crozier indulgence can be imparted by the usual simple form of blessing.[3]

PATRON OF CATHEDRAL AND PATRON OF DIOCESE.

Qu. Is the patron of the cathedral also the patron of the diocese, or is it lawful to appoint a patron of the diocese different from the patron of the cathedral?

[1] Moccheggiani, *Collectio Indulgentiarum*, p. 305.
[2] ECCLES. REVIEW, LIV, p. 500.
[3] *Monitore Ecclesiastico*, Serie III, Vol. VII, p. 80.

Resp. The patron of the cathedral is, properly, the titular of the cathedral church, and distinct from the " patronus loci ", that is, the patron of a city, province, or diocese. A decree of the S. Congregation of Rites (N. 3048) dated 9 May, 1857, declares: " Titularis, sive patronus Ecclesiae is dicitur sub cujus nomine seu titulo Ecclesia fundata est et a quo nominatur. Patronus autem loci is est quem certa civitas, dioecesis, provincia, regnum, etc. delegit velut singularem ad Deum patronum." It is clear that the titular of the cathedral is not *eo ipso* the patron of the diocese, but may be selected as such.

PATRON OF AVIATORS.

Qu. Was not St. Peter Regalatus appointed as patron of aviators? In the December number you say that you have no authoritative statement on the matter.

Resp. In 1916 several Catholic publications carried as an item of news that the Holy Father, Pope Benedict XV, had appointed the Capuchin Venerable Mark of Aviano patron of military chaplains, and the Spanish Franciscan, St. Peter Regalatus, patron of aviators. The *Franciscan Herald*, referring to the latter appointment in March 1916 (Vol. IV, No. 3), tells us: " We read in the life of this great saint that on one occasion he was miraculously transferred from the convent of Tribulos, Abrojo, to that of d'Aguilera, a distance of fifteen leagues . . . Surely, the aviator in his perilous work needs the protection of a saint, and he can now count on the special aid of St. Peter Regalado when answering the call of duty." The same publication, however, in the number for January 1917 (Vol. V, No. 1) retracts the announcement, so far as the Venerable Mark of Aviano is concerned: " We learn from the *Annales franciscaines* that the Very Rev. Postulator General of the Capuchin Order officially announces the report to be unfounded, since the Holy Father has never made such an appointment." Reason for doubting the appointment of St. Peter Regalatus as patron of aviators is found in the fact that in the official *Acta Ordinis Minorum* there is no mention of it. The saint lived from 1390 to 1456, was canonized by Pope Benedict XIV in 1746, and has his feast on the thirteenth of May.

EXTREME UNCTION "IN EXTREMIS."

Qu. In the ECCLES. REVIEW of October, p. 432, the question is asked whether a suicide, still living but unconscious, may receive conditional absolution and Extreme Unction. As to Extreme Unction the following statement is made in the answer: "Extreme Unction *may* be administered *sub conditione*." Should not this sentence rather read: "Extreme Unction, however, is to be administered unconditionally"?

I have not at hand the latest edition of Lehmkuhl, whom you quote, but in Ed. 3a, II, p. 404, the author states: "Quoad judicium de *dispositione* subjecti (in the case cited above the question concerns the disposition) notari debet . . . quando plus haberi nequeat, sufficere ut non constet de indispositione, quia in extremo periculo omnia tentanda sunt. Neque adjici debet conditio "si dispositus es"; extrema unctio enim *absolute* conferri debet (*must*, not *may*), si homo capax est unctionis sacramenti *valide recipiendi*." For the valid reception of the sacrament "requiritur periculum mortis intrinsecus impendens" (p. 403). Similarly, Noldin, Ed. 6a, III, p. 529: "Quoties autem *de existentia dispositionis dubitatur* . . . extrema unctio, secus atque absolutio sacramentalis, non conditionate sed *absolute* danda est (*must*, not *may*): nam ablato obice malae dispositionis extrema unctio probabiliter reviviscit; atqui si sub conditione *si dignus es* confertur indigno, ipsa, utpote nulla, reviviscere nequit." (Cf. also Goepfert, Ed. 6a, III, p. 308.)

As the eternal salvation of a dying person, who is in a state of unconsciousness, may depend on the proper administration of this sacrament, it is important to have no misconception as to the manner in which it is to be administered.

Resp. Our correspondent is quite correct in his contention that, if the subject is capable of the valid reception of the Sacrament and there is doubt as to his disposition, Extreme Unction may and should be administered *sine conditione*. But, when there is a doubt as to whether the subject may validly receive the Sacrament, it should be administered *sub conditione*. The sentence quoted from Lehmkuhl, namely "Neque adjici debet conditio 'si dispositus es'; extrema unctio enim absolute conferri debet", is followed by the clause "sub conditione tum tantum quando dubium est, num valide recipere possit". Sabetti-Barrett (N. 828, Q. VII) asks, "An possit dari hoc sacramentum iis qui in actu peccati sensibus destituuntur?" and answers: "Duplex datur sententia: negative utitur

verbis *Ritualis Romani* . . . Altera sententia affirmat posse his *sub conditione* (italics ours) dari". The question originally put was "*may* he give conditional absolution, etc.", and we answered in the affirmative, without going into the question whether he *should*. Undoubtedly, the priest who is certain that he may administer the Sacrament in such a case knows very well that he *should* administer it.

PREACHING DURING THE HOLY HOUR.

Qu. Would you kindly inform me in your "Studies and Conferences" whether it is permissible to have during the Holy Hour a short instruction on the end and purpose of the Holy Hour? If it may be done, should a small banner be placed in front of the Blessed Sacrament so that the people will feel more at ease to sit down?

Resp. There is a decree of the S. Congregation of Rites (N. 3728) which prescribes that when a sermon (*concio*) is preached during the Exposition of the Blessed Sacrament, a veil should be placed before the Blessed Sacrament. If, however, it is a question of a short discourse ("*conciuncula, vulgo fervorino*"), then, according to another decree (N. 3599), the veil apparently is not prescribed. (See *Il Monitore Ecclesiastico*, 1915, p. 36.)

MASS IN PRIVATE RESIDENCE.

Qu. When a priest, owing to ill health or the infirmities of age, is not able to celebrate Mass in the church, but could, without danger or grave inconvenience, celebrate Mass in his own house, to whom should he apply for permission? Can his bishop grant him this privilege?

Resp. The most recent decree on this question is that of the S. Congregation of the Sacraments, dated 23 December, 1912. It provides that the Ordinary may grant permission for the celebration of Mass *per modum actus* in a private house, provided there be a "just and reasonable excuse," and provided also that the place be suited or fitted for the Holy Sacrifice. The phrase *per modum actus* means that the Ordinary cannot grant the permission for an indeterminate period nor for a long period. Some canonists consider that when the

privilege is requested for more than three weeks the Ordinary cannot grant it in that form; recourse can, in that case, be had to the Holy See, which may grant the permission for a longer period or for an indeterminate period.

PRIEST DIRECTOR OF BAND.

Qu. Is there not something unbecoming in a priest's directing a band in public, beating time with his baton, waving his arms in the air, and "making faces" at the bass-drum, trombone, and cornet? Is there not a positive enactment against this?

Resp. The Church has traditionally maintained a distinction between the avocations and activities that are unbecoming to the dignity and seriousness of the clerical calling and those that are in themselves unobjectionable. Among the former is reckoned the calling of comic actor or buffoon; among the latter is undoubtedly to be reckoned the art of music. Some years ago the question was discussed whether the occupation of photographer was consonant with the dignity of the clerical state, and *Il Monitore Ecclesiastico* very sensibly distinguished between the pursuit of that gentle art as a private hobby or for the delectation of one's friends and the public, mercenary exercise of the photographic art. More recently, a writer in the same periodical has some remarks on the subject of directing band concerts in public places. He classes music, very properly, among the "good and beautiful" arts ("le arti buone e belle"), and calls attention to the fact that priests of the highest reputation in the world of music have conducted musical recitals in the largest theatres in Italy without in any way appearing to lessen the dignity of the sacerdotal office. "Nevertheless", he adds, "the case is different when a priest directs a band in a public square before an audience that has little or no refinement in the matter of musical taste, and follows a programme not of his own choice in which there are numbers representing profane music that is sometimes questionable" ("discutibile"). The writer has, of course, reference to conditions in Italy. The distinction which he makes, however, would apply, *mutatis mutandis*, to the problem proposed by our correspondent. There is, so far as we know, no positive enactment against the practice to which

he refers. The only consideration that is applicable is the general one that what is incompatible with the dignity and seriousness of the clerical state is forbidden to priests.

DIVORCE OBTAINED THROUGH FRAUD.

Qu. In *The Houses of Lancaster and York* (p. 26), by James Gairdner, the following statement is found: "Robert de Vere, Duke of Ireland, through the influence of his position, obtained a divorce in Rome from Philippa and married a German lady who had come to England in the Queen's suite (about 1384)." I can find no information in any of the historical works in my possession that will enable me to refute this statement. Will you kindly help me by giving the facts of the case?

Resp. The statement quoted by our correspondent is found substantially in Gairdner's *The Houses of Lancaster and York.*[1] The facts appear to be as follows: Robert de Vere, ninth Earl of Oxford and Duke of Ireland (1362-1392), married on or before 30 June, 1378, Philippa, daughter of his guardian, Enguerrand (or Ingrelam) de Couci, Earl of Bedford, who was son-in-law of Edward III.[2] About 1386 Robert repudiated Philippa for one of the Queen's suite, whose name is variously given as La Lancegrove [3] and Lancerona.[4] According to most of the English writers, she was the daughter of a Bohemian saddler. Robert, whose treatment of his wife cannot be justified, obtained a divorce from Rome, by means, it is alleged, of false witnesses, and married the Bohemian.[5] Robert's own mother took up the cause of the injured wife.[6] The divorce was anulled by a papal bull in 1389 and Philippa, once more the wife of Robert, survived him until 1411 or 1412, being always called Duchess of Ireland.[7]

[1] New York, Scribners, p. 26.

[2] Calendar of Pat. Rolls, I, 260.

[3] Froissart, Ed. Kervyn de Lettenhove, xii, 261.

[4] Walsingham, *Hist. Anglicana*, II, 160.

[5] Malvern's Chronicle in *Polychronicon*, ix, 95.

[6] Ibid.

[7] Malvern, *op. cit.*, 218; Beltz, *Memorials of the Order of the Garter*, 303; Wylie, *History of Henry IV*, III, 115.

ELECTRIC BULBS NOT ALLOWED.

Qu. Do the liturgical laws allow the use of electric light bulbs in six "false" candles in place of the six regular candles on the altar at solemn Mass. Electric light has, among other advantages, this in its favor that it does not blacken the sanctuary ceiling, as the real candles do.

Resp. Electric light may not be used *on the altar* in addition to the prescribed candles, according to a decree of the S. Congregation of Rites (N. 4097) of 16 May, 1902. To substitute electric bulbs for the prescribed candles would, therefore, be contrary to liturgical laws. A comparatively recent decree of the same Congregation (17 January, 1908) reiterates: "Lux electrica vetita est non solum una cum candelis ex cera super altari . . . sed etiam loco candelarum vel lampadum quae coram sanctissimo Eucharistiae sacramento vel sacris reliquiis aut imaginibus sanctorum praescriptae sunt." Finally, a decree of 24 June, 1914, after adverting to the fact that abuses had crept in, reaffirms the legislation in the very words of the decree just quoted. (See REVIEW, Vol. 41, pp. 351 and 614.)

THE PRIEST'S SERMON AND CHANT.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read the article entitled "The Sermon, the Congregation, the Preacher", written by the Rev. Dr. William Kirby, and I found it not only interesting but instructive as well. Among other things he says this: "He, the priest, should have a decent respect for standards of style, composition, and delivery. He should be willing to spare no pains to add charm of voice and delivery and composition to those of divine truth in standing as the representative of God to deliver to God's children the Divine message."

Good words and true! Many sermons otherwise well constructed and well worked out, containing solid food for thought, are spoiled in the delivery. People complain that they cannot understand Father X or Father Z, even when he recites the prayers after Mass, or the Rosary and the Litany, because he makes no effort to speak distinctly.

Why is this? I would say that with some of us it is because we never learned to articulate our words, we never learned to enunciate distinctly, we never had any voice training in the right sense of the word, though we are expected to use our voice in our grand calling in order to make known to the faithful the Word of God. In our seminaries there are classes of sacred oratory, it is true, but there is rarely any special training in either voice culture, or in the acquiring of a correct enunciation. These things are left to the individual, which means that they are rather generally neglected entirely. There seems to be a prevailing notion among seminarians that priests attain to a high standard of preaching in time, just by practice. As a result they leave the seminary with the idea of practising on the people. Some of us keep on practising to the end of our days. Why not learn as much as possible of this in the seminary? Why not learn in the seminary how to speak with a certain charm and flexibility of voice? Why neglect during our training time to cultivate a decent respect for the standards of style, of composition, and delivery? We should be ready to give to the people the best we can give them as soon as we leave the seminary. They expect it, and they deserve it with regard to the Word of God which we proclaim.

There is another important point, although it does not pertain to preaching, that deserves our attention. I mean the priest's singing or chanting at the altar. We know that in the estimation of the faithful a priest who can sing well, knows his business. Indeed there are few things in our ceremonial more touching and grand than the chant of the Preface, of the Pater Noster, and the other parts of the Mass, when sung as they ought to be sung. Many of us have poor voices, it is true, and no matter how we try we cannot do justice to the beauty of the liturgical music. But that is no reason why we should not be taught assiduously to improve such gifts of voice as we have, and not furnish distraction and unholy amusement to the congregation. Let me urge that more attention be paid to the training of voice in the seminary, teaching the students how to enunciate clearly, and how to sing properly, so that our preaching and our singing may tend to the edification and devotion of the faithful.

SACERDOS.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Christological Theories 27. **Harvard Christologies 12.**

The Wrong Dynamic at Harvard.

A detailed examination of the writings of Harvard professors shows that there has been, at the great university, no more potent influence awayward from God, from Christ, and from the fundamentals of Christianity, than that of Dr. William James, late Professor of Psychology. For thirty-five years he hacked at the very roots of the giant oak of revelation; and strove, by pragmatism and pseudo-psychology, to kill whatever of faith Harvard men had in Christ and His Church. This went on at the university whose motto is *Christo et Ecclesiae!*[1] The opposition of James to absolute truth in religion was felt in the faculty as well as the student body. The result is a tendency among the Harvard writers on Christology to view religion merely as a dynamic, an ever changing sense of an extra-human something, a constantly evolving attitude of the human to the real or fancied superhuman.

I. Dr. Toy's Dynamic. In this wise, Dr. Crawford Howell Toy, Emeritus Professor of Harvard,[2] teaches that Judaism attained to monotheism through contact with Persian and Greek religions; Christianity took over the Judaistic "apparatus of angels and demons," and was evolved into a Trinitarian religion through the influence of Roman and Greek philosophic thought; whereas Muhammedanism made the same start from Judaistic monotheism, without the Trinitarian evolution. After setting forth this evolution of Judaism from Persian and Greek religions, Dr. Toy thus gratuitously describes the same dynamic in its transmission as Christianity:

> This theistic scheme passed over in complete form to early Christianity, in which, however, greater prominence was given to the chief figure, the Satan; his larger rôle arose from the fact that he was

[1] Cf. "William James 'in so far forth'", Ecclesiastical Review, May, 1917, pp. 538 ff.; "William James and 'MORE of the same Quality'", Ecclesiastical Review, June, 1917, pp. 643 ff.

[2] Cf. "Dr. Toy's Degradation of Religion", Ecclesiastical Review, December, 1916, pp. 692 ff.; and "Dr. Toy's Degradation of Christianity", Ecclesiastical Review, February, 1917, pp. 199 ff.

brought into sharp antagonism with the Christ, the head of the Kingdom of God. When Christianity was adopted by the Graeco-Roman world, *the doctrine of the Trinity was worked out and formulated in accordance with Greek and Roman philosophic thought*, but was held not to impair the monotheistic view since the three Persons were regarded as being in substance one. Islam adopted the Jewish form of monotheism, with its Satan and angels, retaining only the old Arabian apparatus of demonic beings (the *jinn*).[3]

All this is set down in the coolest and most definitive manner of Dr. Toy, just as his colleague, Dr. Clifford Herschell Moore, Professor of Latin at Harvard, pronounces *ex cathedra*, from the chair of Latin literature, the dogmatic utterance that the triumph of Christianity was its destruction, its Hellenisation, its change from the Christianity of Christ to a hodge-podge of pagan ideas, all borrowed from the Hellenic mystery-religions and Greek philosophers.[4]

II. Dynamic of Russian Liberal Theology. Our large Protestant universities are bidding high for Catholic students. This is especially the case in New England. For New England, as President Eliot not very long ago delivered himself, has its "Irish problem". The channels of Puritan blood are clogged and damned. Irish blood still flows free. This full flow of Irish blood constitutes an "Irish problem" for Puritan New England. One solution of that problem is the ruin of Irish Catholic faith at Harvard. In line with that solution, now and then something is done by the great university to show how broadminded is its policy, how open is its motherly embrace for all. A sop is thrown to the dogs at the table of Dives. A Catholic is invited to give a lecture.

The Harvard menace to faith would be lessened, were a priest to lecture there on Modernism, and unflinchingly stand the ground of Ephesus, Chalcedon, and Constantinople, in regard to the Divinity of Christ—a ground that were easily held against the pop-guns of Lake, James, and Toy. He would be a wholesome leaven of true faith, were such a priest to tell the Harvard Catholic students, in a lecture under the auspices of the university and not of a Catholic club, how de-

[3] Cf. *Introduction to the History of Religions*, vol. iv of "Handbooks on the History of Religions" (New York: Ginn & Co. 1913), p. 474.

[4] Cf. "Professor C. H. Moore and the Evolution of Christianity", ECCLESIASTICAL REVIEW, vol. 56, March, 1917, pp. 307 ff.

finitively is the wrong dynamic of Christianity refuted in *Pascendi Dominici gregis*; how accurately the errors of Modernism are summed up in *Lamentabili sane*; what a timely blessing to the Church was that executive ability of Pius X, which nipped Modernism in the bud by the enforcing of the anti-Modernistic oath upon the pastors of the flock of Christ. We do not hear of such public lectures, given by priests under university auspices at Harvard *for Christ and the Church!*

Of another sort of lecture, by a priest at Harvard, we have undeniable evidence. A lecture, delivered there in 1914 by Father Aurelio Palmieri, O.S.A., has been published by the *American Journal of Theology*,[5] under the title "Russian Liberal Theology". The Harvard Catholic students, who heard this lecture, must have wondered as we wondered who read it in print. For the impression upon the hearer or reader of the lecture is inevitable; he wrongly identifies the dynamic of Father Palmieri with the dynamic of Russian liberalism.

This lecture we shall examine objectively. The meaning thereof will be presented, which needs must have been taken by the Harvard listeners, and is naturally imparted to the reader. The printed form of the lecture is fathered by the author in a footnote to his article on "Russia and the Revolution", in the *Catholic World*:[6]

> In the *American Journal of Theology*, there has recently been published a part of a lecture given in 1914 on the "Russian Liberal Theology". This lecture is a separate chapter of a book on the destructive, formalistic and Catholic types of Christianity (Tolstoi, Khomiakov, Soloviev). This lecture is a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words. A refutation of them from a Russian point of view is contained in a third lecture on Soloviev, which I hope to publish in a short time.

The very point we make, is that neither the Harvard listener nor the average reader can have deemed the offending lecture to have been "a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words". The article of Father Palmieri if taken objectively, leaves the inevitable impression that, at least in the instances to which we refer,

[5] January, 1917, pp. 79 ff.
[6] August, 1917, vol. 105, p. 586.

he is giving his own sympathetic outline of Russian Modernism. To offset that inevitable impression, he should have explained, in an opening paragraph, that what followed was not his own language but that of Russian liberals; he should have directed us by quotation marks, and scientific references to specific works of concrete writers; and should not have allowed the misleading personal pronoun in the first person to creep into his article five times.

On the very first page, we read:

> Russian writers, clinging to the ancient traditions of their own country, cannot refrain from lampooning with pungent witticisms and gibes the Russian aristocrats who leave their native soil to kill time in the perverse atmosphere of the most corrupted European centers, affecting German or French. The worst of it is that they make little of the orthodox inheritance of their forefathers and fall a prey to the basest materialism, or are lost in the maze of agnosticism, or betray both Russian fatherland and Russian church by *enslaving their minds under Roman Catholicism.*[7]

The Catholic students of Harvard, if any were present, must have wondered at Father Palmieri's use of the expression, "enslaving their minds under Roman Catholicism". We wondered, even when assured that here Russian liberals were "outlined in their own words". For Russian liberals also "make little of the orthodox inheritance of their forefathers". It is a pity that quotation marks were omitted, and the Russian liberal author of these words was not specifically cited.

We read on. Our wonder increases. The statement of Russian liberalism is throughout sympathetic. To these Modernists who "look for the Kingdom of God in their own consciousness . . .[8] *We are indebted* for the awakening of lay theology and of the bright views of the religion of the future."[9] Who are indebted to Russian Modernism? WE! Is Father Palmieri included? Unfortunately, the reader will never suspect that he is not. If he had only used quotation marks, or even written, "they are indebted", all suspicion would have been precluded of any sympathy on the part of the author with Russian liberalism.

[7] *American Journal of Theology*, January, 1917, p. 79. Italics are always ours.

[8] Ibid., p. 82.

[9] Ibid., p. 83.

Another passage, in which the first person unfortunately occurs, is the following:

> True Christianity, that Christianity which spread its boughs over all the world, and gathered all peoples under their shelter, and fertilised its roots with the blood of the martyrs, the Christianity of, I SAY, the golden Apostolic age, sank down, faded away, in the *chains of a rigid dogmatism.* It became a historical religion, which holds, no doubt, a foremost place in the story of the religious evolution of mankind, which looks like a huge edifice built up on geometrical lines. The great mistake, the ruinous illusion of historic Christianitiy, lies in the barren *worship of the dogmatic formulas*, which have been wrongly magnified as the echo of the fullest and purest teaching of Christ.[10]

Who is the subject referred to in "I say"? The reader quite naturally thinks that *Father Palmieri* is here sympathetically dealing with Russian Modernism. The reader is wrong. "I say" is merely a slip. Father Palmieri does not decry "the chains of a rigid dogmatism"; he is not averse to "dogmatic formulas" at all.

Of Father Palmieri's orthodoxy, we have ample proof. In his *Theologia Dogmatica Orthodoxa* (*Ecclesiae Graeco-Russicae*) *ad Lumen Catholicae Doctrinae examinata et discussa*",[11] we find a complete refutation of the Modernistic evolution of dogma. Herein is thrown over the idea of Le Roy [12] that dogmas are mere rules of conduct. The *Program of Modernists* [13] is rejected. Cardinal Billot [14] is quoted with approval to the effect that, if the early Church meant one thing and the later Church meant quite another thing in her dogmas, there would be no unchangeable, fixed and constant tradition; on the contrary, tradition would of its very nature be liable to indefinite change. And the decree of the Holy Office, *Lamentabili sane*,[15] is referred to as the milestone that indicates the way of Catholic faith.

[10] Ibid., pp. 86-87.

[11] Florence: Libreria Editrice Florentina, 1911, vol. I, pp. 31-89.

[12] *Dogme et critique*, Paris, 1907, p. 32.

[13] *Il programma dei modernisti*, Rome, 1908, p. 79.

[14] *De immutabilitate Traditionis contra modernam haeresim evolutionismi*, Rome, 1907, p. 89.

[15] 3 July, 1907, Denzinger-Bannwart, *Enchiridion Symbolorum* (Freiburg im Breisgau: Herder, 1911), 11th ed., pp. 538 ff.

Father Palmieri also gives accurately the distinction of theologians between the increase of the deposit of faith *simpliciter* and *secundum quid.*

The deposit of faith, given to the Church by Christ and the Holy Spirit through the Apostles, cannot increase *simpliciter.* For such an increase could be only by new additions to the deposit of faith, that is, by new revelations of dogmatic truths. And the Church has received not the power of making new revelations to the faithful, but of infallibly teaching the revelations made to her in the Apostles. "Teach them to observe all things, *whatsoever I have commanded you*; and, lo, I am with you all days, even to the end of the world." [16]

On the other hand, Catholic theologians allow that the deposit of faith may increase *secundum quid*—not by an addition to the truths of that deposit, but by an authoritative declaration of the meaning and bearing of those truths. That is what the infallibility of the Church means; namely, that she has not erred and will not err, nay, cannot err, in holding, handing down, and explaining the deposit of revealed truths entrusted to her by Christ and the Holy Spirit in the Apostles.

What a pity that the Harvard listeners and the readers of the *American Journal of Theology* are not familiar with these orthodox writings of Father Palmieri. Did they know how thoroughly orthodox he was, there would have been no misunderstanding of his unfortunate omission of quotation marks and use of the first person singular, in a sympathetic summary of the Modernism of Russia.

We pass over other such passages, which the Harvard listeners must have unfortunately accepted as the lecturer's own opinions; and come to the conclusion of this misleading article. It begins:

> Such is, as WE have summed it up, the Russian liberalism in its destructive form. It is a strong reaction against the exaggerated formalism and the stiffened traditionalism of the Greek orthodoxy, against the superstitious outgrowth of the outward religion, to the great detriment of the inner life, against the letter which kills, to the great detriment of the spirit which vivifies. That reaction is needed whenever the religious feeling gets crystallized, whenever the religious life sinks into a mechanical achievement of ritual forms, into the

[16] Matthew 28: 20.

unbounded adhesion to self-styled oracles of God, into a blind obedience to a tyranny which, while boasting of being inspired and guided by God, actually feels the sway of human passions and the influence of ignorance. The reaction of Russian liberalism owes its birth to the craving to shatter the material crust of Christian worship, to make plain that the religious feeling, which springs out of the secret springs of our souls, *cannot be hemmed in by the dikes of formulas*.[17]

This beginning of the author's conclusion has all the appearances of his own comment upon the Russian liberalism he has so sympathetically detailed. If the omission of quotation marks in preceding passages is misleading, most emphatically is that omission here to be deprecated. For all the loyalty of Father Palmieri, that we have proved from his great work against Russian liberalism, never enters into the mind of the ordinary reader of the shamefully Modernistic ideas of this conclusion. The Harvard listener must needs have wrongly received this Modernism, as the dynamic of Father Palmieri and not merely that of Russian liberalism. He could not have thought that this conclusion was a continuation of the ideas of others than Father Palmieri, unless the lecturer explicitly rejected the errors.

No explicit rejection of all this Modernism ensues. Quite the contrary. The Modernistic free fling for "our religious consciousness" is advocated; and the rigidity of formulas is pooh-poohed, without any quotation marks to indicate that even this conclusion is in the very words of some Russian liberal. We read on:

> In the irresistible straining of all the powers of the soul toward God, in the quickened throbbing of the heart seeking after God, in the mystical fellowship of our spiritual being with the Deity that dwells in regions inaccessible to us, *our religious consciousness throws off the yoke of legal determinations*, the material of the Canonists, and, above all, the barrenness and narrowness of Phariseeism. In a similar way religious thought which in a flight of love aspires toward God, and upon the unlit heights of the contemplation of God swims into an ocean of uncreated light, religious thought, I SAY, in the dazzling splendors of the Divine Wisdom, *gets rid of the rigidity of formulas* carefully elaborated by skilful dialecticians and finds in the bosom of God hidden treasures.[18]

[17] Ibid., p. 92.

[18] Ibid., p. 92.

Could a thoroughgoing Modernist be more explicit in advocating the divorce of the individual conscience from authority and formulas? Does Father Palmieri really advise Harvard Catholics to substitute a catch-as-catch-can, ungetatable mysticism for the creeds and definitions of the Church? Impossible, in view of the loyalty with which he elsewhere adheres to *Pascendi Dominici gregis!* The unfortunate " I say " misleads the reader. He naturally identifies the first person here with the first person of the preceding quotation from this paragraph. He refers " I say " to Father Palmieri, to whom he has referred " WE have summed it up ". Again we can only deprecate the slip, " I say ", and the omission of quotation marks. Only such marks would have indicated that it is a Russian liberal, and not Father Palmieri, who writes, " I say ".

We proceed with this conclusion, which is so much more bewildering than the body of the article:

> Religious feeling sprouts up in mystery, lives in the shrine of mysteries, grows up and refines itself in the cloud of mystery, and any attempt to bring it down from the mysterious heaven which is both its throne and its source would be to transform it into a craggy and dry soil where, in a short time, it would fade and die.
>
> In conclusion, WE can entirely subscribe to the just remark of Rt. Rev. William Boyd Carpenter, bishop of Ripon: " The moment a creed becomes scientifically measurable the religious power of it evaporates. Self is a sacred thing; and the religion which seeks to set it aside, rather than to lift it to true self-possession, has set the seal of doom upon itself ".[19]

Is the misty mysticism of the first paragraph to take the place of the accurately formulated creed of Nicæa in the religious life of the Harvard Catholic? He must have made the mistake of supposing such mysticism to be Father Palmieri's suggested dynamic. For the first paragraph, without any quotation marks, inevitably impresses the reader as the urging of the author of the second paragraph. And the second paragraph does not strike the ordinary reader as part of " a simple *exposé* of the errors of the Russian adogmatists, outlined in their own words ". " WE can entirely subscribe " inevitably points to Father Palmieri. The words, that an Anglican

[19] Ibid., p. 92.

bishop spoke thirty years ago, seem not to be a Russian liberal dynamic but the dynamic of Father Palmieri.

It is greatly to be regretted that Father Palmieri did not end by saying: "In conclusion, we can entirely subscribe to the teaching of Pius X in regard to Modernism." An exposition of the great Pontiff's condemnation of Modernism would have left the Harvard Catholic students in a more respectful attitude toward the creeds of the Church, than can have resulted from an Anglican bishop's rejection of creeds "scientifically measurable", and projection of the sacredness of self-evolution upon the youthful imagination.

The words of Bishop Carpenter, in their present setting, must have had a very Modernistic ring to the unwary Harvard audience. In the previous sentences, without warning the young men that he was quoting the pseudo-mysticism of some Russian liberal, Father Palmieri speaks sympathetically of the "flight of love" by which the soul "gets rid of the rigidity of formulas"; and deprecates "any attempt to bring it down from the mysterious heaven" into the craggy and dry soil of formulas "carefully elaborated by skilful dialecticians". He now leaves the reader under the unfortunate impression that he is evolving that same Modernistic idea in other words. Not a creed "scientifically measurable", but "self is a sacred thing" in the religion that does not "set the seal of doom upon itself".

In their original setting, the words of Bishop Carpenter are two sentences twenty-two pages apart. Long before the infiltration of Protestantism, under the specious form of Modernism, into the writings of Catholic theologians, Bishop Carpenter let fly at creeds and codes and "the rigidity of formulas"; and advocated rather the "flight of love" as the norm of true religion.[20] It was logical for him to do so. Starting from the Protestant idea of faith as an act not of the reason but of the will or the feelings, he logically decried "the rigidity of formulas" in creeds and codes, and found the be-all and end-all of permanent religion in love of a Person. Strange, that Father Palmieri closed his Harvard lecture by an approving citation of so wrong a dynamic as is that of Bishop Carpenter.

[20] Cf. W. Boyd Carpenter, Bishop of Ripon, *The Permanent Elements of Religion*, Bampton Lectures, 1887 (London: Macmillan & Co. 1889).

The first sentence that Father Palmieri quotes from the Anglican bishop is in a passage that seems to say: "Religious feeling sprouts in mystery, lives in the shrine of mysteries, grows up and refines itself in the cloud of mystery". Carpenter is developing the idea that there must be in religion "the divine element, the breath of God from the unseen and infinite":

> But when religion is reduced to the level of analysis, and from its elements every touch and flavor of aught surpassing man's knowledge has been deliberately rejected, of the residue that is left man cannot make himself a religion. *The moment a creed becomes scientifically measurable, the religious power of it evaporates.* Men may dislike or distrust the dogmatism of the Athanasian Creed, but there is more religion in the grand roll of its declaration of faith in the Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible, than in a self-styled religion whose position and proportions can be laid down upon a diagram and measured upon a plane.[21]

Think not that the bishop here defends the intellectual belief in the mysteries of the creeds upon the authority of God revealing, accepted because of the infallibility of the Church teaching. No; he is only advocating the mysterious "flight of love", which constitutes "religious feeling", and is substituted for "the rigidity of formulas" in the free fling of Modernism.

The second sentence from Bishop Carpenter, to which Father Palmieri tells the Harvard men "we can entirely subscribe", is twenty-two pages farther on;[22] and is rather innocent *there* in its setting. The bishop rightly defends a "legitimate Egoism" in religion. The soul's Godwardness does not leave the soul out. "Self is a sacred thing", and should not be annihilated by an attempted Nirvana. The pity is that Father Palmieri changes the setting, and leaves upon the reader the impression that, in true Modernistic wise, the bishop is contrasting "scientifically measurable creeds" with the *sacredness of self* in the evolution of religious consciousness.

WALTER DRUM, S.J.

Woodstock, Maryland.

[21] Op. cit., pp. xxvi-xxvii. In the *Prayer Book* translation, "immensus" is "incomprehensible".

[22] Op. cit., p. xlviii.

Criticisms and Notes.

GOD AND MYSELF. An Inquiry into the True Religion. By Martin J. Scott, S.J A clear, practical and understandable investigation with a reasonable conclusion. With an Introduction by Cardinal Gibbons. P. J. Kenedy & Sons, New York. 1917. Pp. x–182.

THE EXTERNALS OF THE CATHOLIC CHURCH. Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By the Rev. John F. Sullivan of the Diocese of Providence. With Illustrations and an Index. P. J. Kenedy & Sons, New York. Pp. xi–385.

Religion, viewed objectively, as a system of truths explanatory and regulative of life, or subjectively and personally, as a virtue or an attitude of the soul toward God, or exteriorly, as embodied in forms and modes of worship, is in each case and much more in the aggregate of all these aspects a subject so immense and many-sided that no human mind can possibly exhaust its wealth and truth and illimitable suggestiveness. While therefore it may at first sight appear, at least to some, that the unceasing production of books dealing with religious doctrine and life is unjustified, a wanton knicking of Occam's razor, on second reflexion it should be manifest that, although the essentials of these countless productions are identical, the point of view taken by their respective authors, their mode of presentation and their individual styles vary sufficiently to elicit the interest of different classes of readers. After all, it is by reason of the varying accidental forms that the identical substantial form impresses the imagination and thereby elicits the attention of individual minds and the devotedness of individual hearts. Hence it comes about that while some relish best *The Faith of Our Fathers*, others prefer *Catholic Belief*; some take to the *Question Box,* others clinging to *Plain Facts*. And so on, with the many other manuals of religious instruction. Nor is it saying, nor hoping, too much, that when the two works introduced by these observations become known to the religious world, they will win a range and degree of appreciation not inferior to those long and justly accorded to the popular works above mentioned.

The books before us are mutually complementary. In the one, *God and Myself*, the motives and the doctrinal contents of the true religion are set forth. In the other, *The Externals of the Catholic Church*, the outward form, system, instruments, rites, and ceremonies

are explained. The former volume appeals primarily, though not exclusively, to the non-Catholic inquirer. The latter volume will interest primarily, though again not exclusively, the Catholic reader.

If faith were not a *donum gratuitum,* as well as a *magnum mysterium,* we might venture to say that no fair-minded seeker for the true religion can possibly escape the logic of *God and Myself.* The thought and the manner seem irresistible. Starting from the plainest primary facts of the religious consciousness the path leads onward, with never a break or uncertainty or obscurity, through the demonstration of the Creator's existence, the soul's spirituality and immortality, to the religion established by Jesus Christ, the presence of that religion, one and unchanged, in the world of to-day, and its logically inevitable claims on the reasonable mind. The line of argument is of course not new, but it is presented and unfolded with a freshness, vividness, and felicity of illustration that give to the traditional exposition a force and a magnetism that from a purely rational point of view seem to be inevitable.

Moreover, Father Scott is not only strong and skilful in selecting and marshalling his arguments; he is equally expert in dealing with the objections that lurk in the minds of the non-Catholics whom he is addressing. He brings forth to the light those difficulties, minimizing none of their plausibility. They are not men of straw set up to be knocked down at the first blow. They are the living creations of the imagination, persistent in their struggle for existence; and he makes them show their best strength before he finally disposes of them. Witness in this respect his treatment of the perplexing problem of the world's calamities and his answers to the questions why, if there is but one true religion, so many people do not find it; and why, if that one religion is obligatory on all men, so many are indifferent to its insistent claims.

The first part of the volume establishes the existence and imperativeness of the one true religion, and the second explains succinctly, but with unmistakable clarity, the principal truths of faith and the channels of grace.

It is gratifying to add that the publishers have left nothing undone to make the material aspects of the book befit the contents. Even the paper edition, that is issued at a price that is relatively so low that lovers of the work will be able to spread it widely, is attractive enough to satisfy the most refined taste.

The Externals of the Catholic Church supplies a want which many, among the clergy, religious teachers, and the educated laity,

have long experienced. It is true, we have several books treating of parts of the field here covered; but there is not in English, and perhaps in no other language, a single volume in which so many of the externals of religion are explained so reasonably and so clearly. There are some five hundred subjects treated. These fall under eight captions: The Government of the Church, The Religious State, The Administration of the Sacraments, The Mass, The Ecclesiastical Year, The Sacramentals, The Liturgical Books, Devotions. There is a ninth section containing a goodly number of miscellaneous subjects, for instance, the Bible, Church Music, Indulgences, Pilgrimages, and others. The only object of special importance which we missed is Benediction of the Blessed Sacrament. This might well be supplied in a future edition.

The volume contains a number of serviceable illustrations and a good index.

PETRI LOMBARDI LIBRI IV SENTENTIARUM.—Studio et cura Patrum Collegii S. Bonaventurae in lucem editi. Secunda editio. 2 vols. Quaracchi. 1916. Pp. lxxx-1056.

This is a new and much needed edition of the famous Lombard master's Books of Sentences, which during the great constructive period of Catholic theology was without rival as a text in the schools. The Books of Sentences, indeed, has been aptly described as "compendiosa, completa ac coordinata totius theologiae sui temporis expositio". It was, as is well known, the text from which St. Thomas, St. Bonaventure, and the other great masters of the thirteenth century lectured on the sacred sciences; it determined to a great extent the method and content of their *Summae*, and other compendiums of theology.

The present edition is provided with a critical life of the great Lombard, an appreciation of his work, and a careful study of the manuscripts. The same College of St. Bonaventure published, some thirty years ago, a critical text of the "Books of Sentences" together with the Commentaries of the Seraphic Doctor, in their monumental "Doctoris Seraphici . . . Opera Omnia" (Quaracchi, 1882-1902). Of this edition of St. Bonaventure's works Father Paschal Robinson writes in the *Catholic Encyclopedia* (s. v. "Bonaventure, Saint"): "In its preparation the editors visited four hundred libraries and examined nearly five thousand manuscripts, while the first volume alone contains twenty thousand variant readings." The text of the present edition is not based on any previous edition. It is entirely new and is founded on a more thorough study of the manuscripts, especially of those dating from the twelfth century. Among these is

one dated by the amanuensis himself, "Anno Dñi MCLVIII conscriptus est iste liber", and in the same hand is added the very interesting item: "*Michael Hiberiensis scriptor extitit*". This is, in the estimation of the editors, the most valuable of all the codices. It was written within ten years of the completion of the "Sentences".

Needless to say, the edition is up to the highest standard of modern scholarship; the text is critically constructed and attractively printed. By publishing it amid difficulties of every kind, the Quaracchi Fathers have added another claim to the recognition and gratitude of every student of the history of Catholic theology. And it may not be out of place here to express the hope that the edition of Alexander of Hales which they have in preparation may soon see the light.

NOS QUATRE EVANGILES. Leur Composition et leur Position respective. Etude suivie de quelques procédés littéraires de Saint Matthieu. Par E. Levesque, Professeur d'Ecriture sainte au Séminaire Saint-Sulpice. Gabriel Beauchesne, Paris. 1917. Pp. 352.

The author's justification for presenting this study of the relative position of the four Gospels, the authenticity of which he takes for granted, is their complementary character, hitherto not sufficiently recognized by critics. It has been generally assumed in commentaries on the Gospels that the synoptics stand apart from St. John's Gospel, or that the latter bears only an indirect relation to the historical narratives of the first three Evangelists. Père Levesque points out that the Gospel of St. John supposes the existence of the synoptic work and although it was written with a distinct purpose, completes and explains the other three Gospels. Thus a unity of design is established which serves a catechetical purpose, inspired by the Holy Ghost. In the light of this exposition we are made to realize that to understand the synoptics we need St. John's Gospel, whilst the latter itself is only clearly comprehended when we have become familiar with the story of the other Evangelists.

As a foundation of the four Gospels we must conceive the apostolic preaching orally, comprising the chief events and characteristics of the life and doctrine of Christ. As written down by mutual agreement, understood if not expressly entered upon, the catechetical lessons furnish a true historical and parenetic tableau presented in consistent order and readily adjusted to a general chronological scheme. The synoptics cannot be separated from the Johannine account, if we would rightly understand and appreciate the purpose of both as an inspired source of historical and Christian teaching.

To set forth this essential connexion is the chief object of the volume. Accordingly the author begins by clearing the ground for his argument in the exposition of the chief purpose of the apostolic preachers. They address themselves to their contemporaries not as philosophers proposing a new theory of living, nor as historians writing for the information of future generations, but simply as personal witnesses of the actions and words of Christ. They put down in writing catechetical instructions uniformly given to converts, first in Jerusalem, and then adapted to the hearers at Rome, and in the Hellenistic and Greek communities. Hence arise certain differences in form of address and presentation. St. Matthew, speaking to the Jewish converts in Palestine, uses the Aramaic language, which is later translated into Greek for the Hebrews of the dispersion. St. Mark, under the direction of St. Peter, addresses himself to the Romans, familiar with the adopted tongue of the Greeks. St. Luke interprets the same simple message to the Asiatic and European readers living in the cultured zones of Grecian civilization. It is from the latter Gospel that our author draws his chief demonstration of what he calls "le plan quadripartite" of the Gospels. In conjunction with this he analyzes the Johannine report as supplementary, and concludes that Christ attended three, if not four, Paschal celebrations, giving thus to His public ministry the full scope of three and a half years implied by the synoptics. This thesis is developed in a comparison of the facts and words in the life of Christ as presented by the entire evangelical picture and the deductions of St. Paul.

In conclusion the author refutes the various objections that might be lodged against his theory and adds some illustrations from St. Matthew's Gospel indicative of the literary method pursued by the Evangelist.

THE MEDIATOR. Jesus Christ in the Scriptures the Model of the Priest. By the Rev. P. Geiermann, C. SS. R. B. Herder, St. Louis. 1917. Pp. 394.

COURTES GLOSES SUR LES EVANGILES DU DIMANCHE. Par Monseigneur Landrieux, Eveque de Dijon. G. Beauchesne, Paris. 1917. Pp. 429.

With equal appropriateness these volumes may either be classified under the category of sermonic or that of devotional literature, though, possibly, the first lends itself more readily to purposes of spiritual reading and meditation whereas the second is more directly adapted to pulpit use. They have this in common, that they are saturated with apt and striking Scriptural allusions and that they give evidence of a first-hand and familiar acquaintance

with patristic thought. In point of literary finish the French volume far surpasses the other, a superiority which, in part, may be due to the inherent charm and inherited grace of that inimitable language.

The theme which Father Geiermann handles is not a new one. In fact it may be almost regarded as a devotional commonplace. Time and again it has exercised the mind and pen of ascetical writers and prompted magnificent outbursts of inspired eloquence. It is however, so many-sided and rich in content and import, that its deeper significance has not yet been exhausted; and even a cursory glance at these pages will bring the fact home that the author has discovered a new phase, at least a new angle of vision, under which the familiar subject may be viewed. To old thoughts he gives a wider perspective or adds a touch of color by bringing them in fruitful contact with unwonted, felicitous associations. Although every page is aglow with zeal and every line vibrates with earnestness, the author happily avoids the pose and tone of preaching. He is bent, rather, on bringing a message of cheer and encouragement to his brothers in the sacred ministry. One will be the better for looking often into this mirror of priestly perfection.

In view of these excellent features, the author might have dispensed with certain exaggerations of statement and doctrine which do not make for greater effectiveness, but only serve to antagonize the minds of some readers, thus diminishing the profit they might have derived from the perusal of the book. We have the impression of an untrue and jarring note being struck, when we come to the passage asserting that "the priest becomes, as it were, the creator of his Creator by pronouncing the words of consecration in the Sacrifice of the Mass" (p. 5). Of course, slips of this kind, especially as there are not many, do not detract form the value of the work, but they do mar its perfection and may be traced to undue haste in the compilation of the volume.

There is a quality in Bishop Landrieux's explanations of the Gospels which reminds one of the late Father Maturin's best style. This amounts to saying that there is something refreshing, direct, gripping, and graphic about them, that they go straight to the heart and never fail to make their point. Uniformly, they are of a very high standard and combine harmoniously all the elements that make a good sermon. Glimpses of the Holy Land, drawn from the author's personal experiences amid its sacred scenes, enliven the discourses. The fact that the instructions were delivered in the historic Cathedral of Rheims up to the German occupation of the town invests them with an additional interest.

C. B.

INSTITUTIONES MORALES ALPHONSIANAE, seu Doctoris Ecclesiae S. Alphonsi Mariae de Ligorio Doctrina Moralis, ad usum Scholarum accommodata, cura et studio Clementis Marc, C. SS. R. Editio decima quinta plane recognita multisque novis adaucta quaestionibus. Accedit Supplementum iuxta novum Codicem Juris Canonici. Typis Cuggiani, Romae. Pp. xv—918 et 943.

When Father Marc announced his *Institutiones Morales* in 1885 he stated that his chief purpose was to explain the pastoral practice of St. Alphonsus in its application to the changed conditions of the times, and for the use especially of theological schools. When he died, hardly two years later, he was preparing the third edition of his work, which, since then, has maintained its reputation as "opus claritate et soliditate doctrinae eminens," to use the words of the learned Dominican, P. Dom. M. Prummer. P. Kannengiesser undertook, in 1898, when the work was in its ninth edition, to bring it into line with the new legislation enacted under Leo XIII. Since that time certain reforms in moral practice, under Pius X, have made further changes in the volumes necessary. These reforms have furnished the chief matter for the present revised edition. The work is thus brought up to date with a large number of recent decrees, as well as in respect to recognized improvements in didactic methods. These emendations imply here and there throughout the work a curtailing and likewise important additions. They have, however, been so managed as to leave the original arrangement of the author intact. It is needless to say that in his references to the text of St. Alphonsus the editor follows the critical reading by P. Leonard Gaudé.

In addition to his careful and scholarly revision of a reliable theological manual of the school of St. Alphonsus, the editor publishes at the end of each of the two volumes a detailed series of reference notes for the guidance of the student in adjusting the legislation of the new Code of Canon Law to the exposition of the author. It would have been, of course, a distinct advantage if this could have been done directly in revising the text; but as it is, the notes will prove a benefit to the student inasmuch as they help to emphasize the changes by comparision, for the references are grouped in chapters corresponding to the general divisions and paragraphs of the text.

To the correctness of the opinions as well as to the accuracy with which the work of the new revision has been done, it is scarcely necessary to refer here, since the editor did his task under the eyes of the Roman authorities and with every opportunity of comparing his conclusions with the results of approved moral science. The

typography and format likewise recommend the volumes to the student in the class room no less than to the cleric anxious to consult reliable sources for his work as confessor and director of souls.

TWENTY-THIRD ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA. For the Year ending 30 June, 1917. Published by the Diocesan School Board. 1917. Pp. 139.

SEVENTH REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS: Diocese of Newark, 1916-1917.

SIXTH REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS: Diocese of Trenton, 1916-1917.

ARCHDIOCESE OF SAN FRANCISCO, CALIFORNIA. Annual Report of Superintendent of Schools, 1915-1916.

The man who invented the pert paradox, "nothing lies like figures," should have excepted himself. He sacrificed truth to coin a smart epigram. Figures are no more falseful than words. It is the use, the manipulation of them, that makes the falsehood. Nothing is more truthful than figures when you use them rightly. But not only are they veridical; they are eloquent. They have the forcefulness of truth. Take these Parish School Reports. They bristle with statistics. The figures are the measurements of progress and the progress is eloquent—eloquent of intelligent zeal, devotedness, labor, sacrifice for the cause of true idealism, the idealism of lofty truth. Just an illustration here from the Report of Philadelphia's parish schools. When Father McDevitt, the present Bishop of Harrisburg, assumed the superintendency in 1899, the Archdiocese of Philadelphia, we are told by Father Flood, his present successor and the compiler of the Report, had 112 schools with 689 teachers. When he laid down his office, seventeen years later, in 1916, the schools numbered 170, and the teachers 1293. The enrollment of the pupils mounted in the interim from 40,133 to 79,961. An increase of fifty-one per cent in the number of schools and ninety-nine per cent in the attendance of pupils. The figures tell the truth and they eloquently attest the enlightened zeal of pastors and teachers, and the no little sacrifice on the part of the Catholic body. Moreover, that the eloquence of these statistics is losing none of its force appears from the fact that during the past year the number of the schools has risen to 178, and the attendance at the close of the year numbered 83,818.

Nor proportionately are the figures for the Diocese of Newark less eloquent. Here the number of equipped schools has grown by four during the past year, the increase in total enrollment being 3,040. To keep in mind the exact truth of the latter figures, it should be noted that *enrollment* is always greater than actual average *attendance*. We do not find the increase in the latter element computed in the present Report.

The same holds good of the Report of the Schools of the Trenton diocese. Here we find the total enrollment for 1916-17 to have been 16,927, the average daily attendance being 15,071. An increase over the preceding year of 965.

Leaping the continent we meet in the Archdiocese of San Francisco with figures proportionately significative. The report is the first of its kind to be issued on the Pacific coast so that there are fewer comparative statistics tabulated. We learn however, that the average attendance of pupils was during the term ending Dec. 1916, 15,001 and that this represents an increase over that of the preceding year of 535. The superintendent, therefore, can report progress.

These Reports, however, are interesting not simply for the statistics, general and local, which they furnish, but for the wise and timely suggestions with which the Superintendents, the compilers of the Reports, preface the documents. Viewing as they do the educational system as it is carried out in the numerous schools of the respective dioceses, they are in a position to notice the shortcomings whether they be in the system itself or in the teachers who are responsible for its execution. As a result, the hints to the religious teachers, and occasionally—with becoming prudence and gentleness —to the rectors, are eminently sane and practicable. They constitute a quite valuable element of these Reports, while they manifest not only the wisdom but the imperative necessity there is for a close and ever alert organization of our parish schools, with the apex of the system culminating in high schools for girls as well as for boys.

THE PARISH THEATRE. A Brief Account of Its Rise, Its Present Condition, and Its Prospects. To which is added a Descriptive List of One Hundred Choice Plays suitable for the Parish Theatre. By the Rev. John Talbot Smith, LL. D. Longmans, Green & Co., New York and London. 1917. Pp. 90.

THE LIFE OF AUGUSTINE DALY. By John Francis Daly. The Macmillan Co., New York. 1917. Pp. xi—672.

JUVENILE PLAY CATALOGUE. Edited by Katherine Bregy. Catholic Theatre Movement, Philadelphia Centre. 1916. Pp. 36.

This is not the place for any extended notice of the *Life of Augustine Daly*. The volume is here introduced partly in order that readers who for one reason or another are interested in it may be informed, if not already aware, of the existence of this admirable biography; and partly because the dominating ideal of Mr. Daly's life touches at more than one point the leitmotiv of Father Smith's work on the Parish Theatre.

Augustine Daly, it may be superfluous to say, saw instinctively the power of the theatre for good as well as for evil. He realized that actually it was enlisted oftenest on the side of evil, and he spent his life in the effort to convert its potency to the cause of good, to make of it an organ both of ennobling influence and of healthy entainment. How he labored and the means and measures of his success are told by his brother in the present biography, with true insight and sympathy.

What Mr. Daly aimed at and strove for in his particular sphere of life and opportunity, the clergy are to some degree attaining, but can in a very greatly enlarged measure accomplish in their peculiar sphere, through the utilization and development of the Parish Theatre. How this can be done is interestingly told by Dr. John Talbot Smith in the brief monograph before us. The subtitle of the book sums up the contents so fully that little need here be said on this point. One of the two chapters unindicated deals with the Passion Play in America. Dr. Smith mentions the performance of "the Sacred Drama in the Jesuit College of Santa Clara, California, some twenty years ago. A Jesuit wrote the play." In the interest of historical accuracy it might be noted here that the Passion Play was presented at Santa Clara in 1901 (subsequently in 1903 and 1907) and that the author of the play was Mr. Clay M. Greene who was neither a Jesuit nor even a Catholic.

Dr. Smith makes note of the Passion Play as having been rendered in Buffalo, Boston, and even Hoboken, besides Lawrence, Massachusetts. He omits to state that the Sacred Drama was rendered about a score of times and with magnificent staging and remarkable success by the students of St. Joseph's College in the Metropolitan Opera House, Philadelphia, during Passiontide of 1916 and 1917.

One of the most interesting chapters in the book is that which shows the need of organization. Father Smith estimates that there are some three thousand parish halls in this country giving at least four plays a year; that about sixty thousand persons are concerned in the production; that about $250,000 are spent annually on these plays; and that the investment brings in nearly $2,000,000. These

figures obviously suggest the need there is for organization, and Dr. Smith indicates the steps leading thereto. The first step, he says, has been taken in this book by naming the new institution the Parish Theatre. The name will be instantly recognized by the thousands interested and from this date will be heard of all over the country, perhaps throughout the world. "If you wish," he adds facetiously, "to feel its full significance, watch the Puritan wriggle and writhe at its first utterance, as if a colic seized him."

The second step should be the establishment of directive bureaus located in New York and other leading cities. The Catholic Actors' Guild, he tells us, has opened such a bureau at its offices in New York, "and will be ready for business by the time this book reaches [the clergy] the managers of the parish theatres. Its first business will be the distribution of this volume and catalogue which come out under its auspices. Its next business will be concerned with the production of plays suited to the new institution" (p. 24). Father Smith then proceeds to describe the sort of play adapted to the needs or wants of the Parish Theatre. The second half of the volume contains an annotated list of such plays as are already available. The list will in course of time be enlarged.

The final step in organization suggested by Dr. Smith is a convention of "parish theatre managers in some quiet spot to discuss ways and means for improving the institution without awaking the Puritans who are ready to call a plenary council to destroy this latest iniquity. For the present, discussion will have to be by mail or in twos and threes, in gumshoes, without publicity. The Parish Theatre has grown to dimensions because no one noticed it. Now that it has a name, an office, a catalogue of plays and a promising future with an income, let all beware! The great wire-puller known as The Whisperer, who stands in the shadow of thrones and whispers things to their occupants, may take notice and utter his sibilant condemnation." Let us hope that these sly creatures will read Dr. Smith's cogent argument and, being convinced of the power for good that emanates from the rightly conducted stage of the parish theatre, they themselves will join the movement, will occupy the front seats in their respective parish entertainments, and convert their subtile whisperings into whole-souled applause of the public efforts of the parish dramatic association!

Though Miss Brégy's highly serviceable catalogue of Juvenile Plays was noticed in these pages at the time of its first appearance, it may be well to call attention to it here in connexion with the foregoing book on *The Parish Theatre*. The catalogue covers a wide field of subjects—musical, religious, historical, classical, mytholog-

ical, fairy land, folk lore; besides a large variety of general and miscellaneous plays. There are over a hundred and fifty plays in all. To each title are annexed appropriate comments and suggestions.

While many of the plays are meant for small children and for schools, convents and colleges, they will be equally in place on the stage of the parish theatre. Moreover, a goodly number are designed for adult actors—young men and women of the proper theatrical age and ability. Not the least serviceable feature of the catalogue is its list of reference books relating particularly to costuming, dress, pageantry, and so on. Besides these there is a list of (18) French plays and even (6) German plays. As most of the latter have not been made in Germany, but away down in Alabama, they probably will pass the censor.

DISCOVERY OF AMERICA. A Pageant. By Thomas F. Coakley, D.D. Illustrations by J. Woodman Thompson, A. B. Encyclopedia Press, New York. 1917. Pp. vii–58.

The foregoing notices had been already printed when Dr. Coakley's *The Discovery of America* came to hand, and it is inserted here as being an apposite and a timely illustration of the principal ideal of the Parish Theatre. For what is that ideal? To elevate the mind, ennoble the feelings, inspire and illustrate worthy impulses—all this through the beauty, action, life of dramatic art. But where shall we find a more fruitful source of these ennobling influences or a more fertile field of dramatic illustrativeness than in the story of Columbus? Dr. Coakley is not of course the first to recognize this or to give the story a dramatic form. What he has done is to bring out into a fresh and vivid light and to clothe in a striking, splendid form the leading historic events of the life of Columbus. Accordingly he presents a pageant alive with three immortal episodes: Columbus at La Rabida; in the Court of Isabella; on the shores of San Salvador. The mere mention of these names suffices to suggest what possibilities there are here both for scenic effect and poetic expression. Dr. Coakley makes consummate use of both. By clear and minute directions he shows how the former element is attained and his lines move majestically and sonorously to the march of the story. Perhaps here and there a word might be changed in the interests of even higher dignity; as for instance "altruistic" (p. 9), "smug" (p. 12), and perhaps a few more. "The light that never was—" could also be omitted from p. 33. Such minutiae, however, are almost negligible specks on so polished a mirror of lofty thought and noble sentiment.

It should be noted that the play has stood the test of actual experiment, having been performed in Pittsburgh during an entire week before crowded houses.

Literary Chat.

Most cordially do we thank our subscribers for their generous response to the call for the 1918 subscription. With practical unanimity and with unsurpassed promptness, they have granted the increase which present conditions have made necessary in the yearly rate for the REVIEW. We are sincerely appreciative of this expression of their good will, and we ask them, one and all, to accept our very best wishes for the New Year. *Omnia fausta et felicissima!*

Copies of the *Codex Juris Canonici* have been slow in reaching America. The first edition of the Code was issued as Part II, Vol. IX of the *Acta Apostolicae Sedis* by way of official promulgation of the Canons. It was ready for distribution at the end of June. Early in December copies of the large octavo edition began to arrive in the United States. This volume contains the analytical index. Word has just reached us from Rome that the 12mo and 18mo editions will have been sent to subscribers during December. Both of these smaller volumes are to have the analytical index. Our correspondent in Rome notifies us that still another edition will have been published before the close of the year 1917, most likely. It will be an octavo volume and will give not only the excellent index but also notes. The notes will be "de fontibus" only.

After the preceding pages of this number had been released for the press, we received a photographic copy of the text of an important concession made by the Holy Father to the Holy Name Society. This dispensation or concession, which is granted in view of conditions in the United States, allows the members of the Holy Name Society to gain the plenary indulgence on the second Sunday of every month, even though no procession is held. It is sufficient that the members fulfil the usual conditions of confession and Communion.

Apropos of this very practical dispensation to the members of the Holy Name Society, it occurs to us to call attention to the pertinent article in this number by Father Thuente. In forthcoming issues the organization of the Holy Name Society, and how the clergy may coöperate, will be discussed.

Catholic literature, doctrinal and devotional, owes a great deal to Mother Mary Loyola. There is a certain wholesomeness, naturalness, geniality about her spirituality that at once wins a place in the Catholic heart for whatever she writes. This will be found eminently true of the little volume which has recently come from her pen bearing the title *Blessed Are They That Mourn.* Mother Loyola possesses the not too common gift of true and deep sympathy and she seems to be able to take into her own the very heart of pain and sorrow. At the same time she feels that mere sympathy can give no lasting comfort to the grief-laden soul. Faith alone, with its sisters hope and love, possesses and can administer the balm that soothes while it heals. And so, as Father Thurston notes in his graceful words of preface, "there is a wonderful gentleness of touch in Mother Loyola's probing of the wound, and her diffidence as to her own power of finding the apt and helpful word is evidenced by her constant and almost exaggerated recourse to Scriptural examples and by her retention everywhere of the actual phraseology of Holy Writ." Thus it is that, as God sends or permits our pains and griefs, to His own illustrations and teaching she invites those that mourn. It is a beautiful little book which can unhesitatingly be placed in the hands not alone of Catholics but of non-Catholics as well. (P. J. Kenedy & Sons, New York).

Among the important books held over for more extended notice is the second volume of the *History of the Society of Jesus in North America* by Father Hughes, S.J. It is a generous volume of more than seven and a half hundred octavo pages and yet none too ample for the eventful period covered, 1645-1773, a very slowly formative period for the Churh, a century and a quarter of trial and persecution during which her spiritual interests were in the sole

custody of the valiant Company of Jesus. Those who are acquainted with the preceding, the initial portion of this historical monument, need not be told that nothing is set down in the recent volume which is not drawn from original and authentic sources, or that Father Hughes possesses the art of resurrecting the human life of buried documents, and of clothing past events with the fresh and living color of actuality. Whether he deals with the science of the present or the history of the past his wit is always with him. *Nihil tangit quod non ornat.* (Longmans, Green & Co., New York).

The many friends and admirers of the late Father Ryan, the gentle poet-priest of the South, will be glad to note the movement afoot to replace by a worthy stone edifice the inadequate frame church that serves St. Mary's Parish, Mobile, Alabama, where Father Ryan was so long pastor. This well-conceived memorial is the enterprise of the Rev. Thomas Eaton, Father Ryan's successor as pastor of St. Mary's Parish, Mobile.

Longmans, Green & Co., announce the publication soon of a work entitled *Catholic Education: A Study of Conditions,* by the Rev. J. A. Burns, C.S.C., Ph. D., who has already given us two valuable studies dealing with the history of the parish schools. Dr. Burns, who has been Vice-President of the Catholic Educational Association since its formation some thirteen years ago, and has taken an active part in some of the most important educational movements of the time, is in a position to know his subject thoroughly. The forthcoming work is to describe the actual condition of Catholic education in this country—"its aims and methods, its problems and difficulties, its achievements and future prospects".

Admirers of the illustrious Belgian prelate will welcome the English translation of *Cardinal Mercier's Pastorals, Letters and Allocutions* issued during the interval between 1914 and 1917. The volume containing these documents, which is published in their accustomed good form by Messrs. Kenedy & Sons (New York), is prefaced with a biographical sketch and foreword by the Rev. Joseph Stillemans, President of the Belgian Relief Fund. The documents all relate, it is hardly necessary to say, to the unhappy conditions prevailing in Belgium, and reflect the fervent patriotism and lofty idealism for which Cardinal Mercier is justly renowned throughout the world. Of special interest is the correspondence exchanged between his Eminence and the German authorities residing in Brussels in reference to the deportation of Belgian workmen. The letters from both sides are given in full and throw considerable light on the situation. The translation is clear and almost, if not quite, perfect.

The two caskets of gems of devotional thoughts on the Sacred Heart which Father Donelly, S.J., has given us, have recently appeared bearing the author's latest refining and polishing. The *Heart of the Gospel,* it will be remembered, centres the multiple lights of the inspired Evangelists upon the Heart of Christ. The *Heart of Revelation* employs the Epistles to the same purpose. The result is a richly varied, bright, and illuminating treatment of the central object viewed from manifold aspects. The two volumes constitute a repertory of striking thoughts that offer suggestions to the preacher as well as food for private meditation. (Kenedy & Sons, New York.)

The *Handy Companion for Soldiers and Sailors,* compiled by a Vincentian Father and published by Kilner & Co., Philadelphia, contains in a compact form about a hundred pages of prayers and devotions adapted to the needs of the men who are offering their lives for God and Fatherland. The booklet, bound in tough linen, is aptly named.

The well known *Manna of the Soul* compiled by Father Lasance is now to be had in neat little vest-pocket edition. Paper, print, and binding leave nothing to be desired in so small a volume. (Benziger Brothers, New York.)

Father Earle, S. J., ranks with the comparatively few poets who are able to sing their way into the soul of the child. The number of those who can jingle to the ears of children is numberless. It is a chosen band who have the key to their inner life. Eugene Field and Robert Louis Stevenson are at the head of the list and Father Earle is said to come close. Since Stevenson's *A Child's Garden of Verse,* Joyce Kilmer says, "there have been few poets with a closer sympathy with children and a greater skill of putting their sympathy into verse," than the author of *Ballads of Childhood.* Katherine Conway thinks that the latter booklet "contains the best poetry of childhood since Eugene Field laid down his pen." However, "the poetry of childhood" lends itself to large variations of taste and therefore all readers may not admit the justice of these comparisons. Be that as it may, *Ballads of Peace in War,* Father Earle's latest sheaf of song contains a number of gems of real poetry; some that children will love and others that their elders will best appreciate. Father Earle has the true poet's sympathy with what is fairest and loveliest in nature; he possesses insight into the world of ideas and ideals, and he has the gift of singing in tunefull measures of what he feels and sees. (The Harrigan Press, Worcester, Mass.)

The Ruby Crown, by Mary Wallace, is a story with sufficient plot to keep curiosity on edge and enough love to make it human. The Ruby Crown whence the title is derived is an heirloom in Judge Beresford's family. There is a prophecy attached to the crown and this lends an air of mystery. David Beresford, the judge's brother, is a worthless fellow who loves money more than his wife, whom he deserts. She possesses some Buena Vista mining stock, which David tries to secure for himself. Anne, a close friend of the wife of the judge and a splendid type of a selfish woman, discovers the villain's intrigues and eventually succeeds in thwarting them. Herein lies the chief point of the story, which is simply told, but with sustaining interest and action. (New York: Benziger Bros.)

In Spite of All, by Edith Staniforth, is a simple story and true to life. The interest lies mainly in the workings of the heart—a psychological portrayal or illustration of the relative power of beauty and sentiment. The former triumphs outwardly and for a time. Love in reality and in the long run leads to true happiness. The characters are living personalities and are well drawn. (Benziger Bros.)

Pressure on our space has forced us to hold over till the February number the review of the Rev. Dr. J. A. Zahm's *The Quest of El Dorado.*

The publishers of *Canon Sheehan of Doneraile* announce that the volume has been so favorably received by the reviewers and the public that a new edition is already called for. (Longmans, Green & Co., New York.)

Books Received.

THEOLOGICAL AND DEVOTIONAL.

GOD AND MYSELF. An Inquiry into the True Religion. By Martin J. Scott, S.J. A Clear, Practical and Understandable Investigation with a Reasonable Conclusion. With an Introduction by Cardinal Gibbons. P. J. Kenedy & Sons, New York. 1917. Pp. x—182. Price: paper, $0.25; cloth, $1.00 *net.*

THE EXTERNALS OF THE CATHOLIC CHURCH. Her Government, Ceremonies, Festivals, Sacramentals and Devotions. By the Rev. John F. Sullivan of the Diocese of Providence. With illustrations and an Index. P. J. Kenedy & Sons, New York. Pp. xi—385. Price, $1.50 *net.*

SERMON NOTES. By the Late Monsignor Robert Hugh Benson. Edited by the Rev. C. C. Martindale. Second Series: Catholic. With a frontispiece. Longmans, Green & Co., New York and London. 1917. Pp. viii—138. Price, $1.25 *net.*

TEACHERS' MANUAL. Based on *Practical Plan of the Catholic Instruction League.* By the Rev. Francis Cassilly, S.J. Catholic Instruction League, 1080 W. 12th St., Chicago. 1917. Pp. 17. Price, $0.05; $0.50 a dozen.

THE HEART OF REVELATION. Further Traits of the Sacred Heart. By Francis P. Donnelly, S.J., author of *The Heart of the Gospel,* etc. Revised edition. P. J. Kenedy & Sons, New York. 1917. Pp. v—267. Price, $0.75 *net.*

THE HEART OF THE GOSPEL. Traits of the Sacred Heart. By Francis P. Donnelly, S.J., author of *The Heart of Revelation,* etc. Revised edition. P. J. Kenedy & Sons, New York. 1917. Pp. x—237. Price, $0.75 *net.*

THE ACÁTHIST HYMN OF THE HOLY ORTHODOX EASTERN CHURCH. In the Original Greek Text and done into English Verse. Edited by W. J. Birbeck, M.A., and the Rev. G. R. Woodward, M.A. Longmans, Green & Co., London and New York. 1917. Pp. 63. Price, $1.25 *net.*

READINGS AND REFLECTIONS FOR THE HOLY HOUR. The Manifestations of the Divine Presence. By the Rev. Frederick A. Reuter, author of *Sermons for Children's Mass.* Fr. Pustet Co., New York and Cincinnati. 1917. Pp. xiv—482. Price, $1.25 *net.*

INSTITUTIONES MORALES ALPHONSIANAE seu Doctoris Ecclesiae S. Alphonsi Mariae de Ligorio Doctrina Moralis ad Usum Scholarum Accommodata. Cura et Studio P. Clementis Marc, C.SS.R. Editio decima quinta plane recognita multisque novis adaucta quaestionibus. Accedit Supplementum juxta novum Codicem Juris Canonici. Typis Cuggiani, Romae. 1917. Pp. xvi—918 et 943. Pretium operis in duo vol. distribuit: 16 *fr.* 0.

BLESSED ARE THEY THAT MOURN. By Mother Mary Loyola of the Bar Convent, York. Edited by Herbert Thurston, S.J. P. J. Kenedy & Sons, New York. 1917. Pp. xi—91. Price, $1.00 *net.*

SISTER ROSE AND THE MASS OF REPARATION. By Mother Mary of the Cross. B. Herder Book Co., St. Louis and London. 1917. Pp. 67. Price, $0.20.

LITURGICAL.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY and the Office of the Dead. Latin and English, arranged according to the Reformed Roman Breviary. Third revised edition. B. Herder Book Co., St. Louis and London. 1917. Pp. 312. Price, $0.60.

ORDO Divini Officii recitandi Sacrique peragendi ad usum Cleri. Juxta Rubricas Breviarii ac Missalis Romani. Pro Anno Domini 1918. Typis Joannis Murphy Sociorum, Baltimorae. Pp. 295. Price, $0.50 *net.*

ORDO Divini Officii recitandi Missaeque celebrandae juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad tramitem Novarum Rubricarum in usum Cleri Saecularis Foederatorum Americae Septentrionalis. Pro Anno Domini MCMXVIII. Fr. Pustet Co., Inc., New York and Cincinnati.

HISTORICAL.

SELECTIONS FROM THE CORRESPONDENCE OF THE FIRST LORD ACTON. Edited with an Introduction by John Neville Figgis, Litt.D., Honorary Fellow of S. Catharine's College, Cambridge, and Reginald Vere Laurence, M.A., Fellow and Senior Tutor of Trinity College Cambridge. Vol. I: Correspondence with Cardinal Newman, Lady Blennerhassett, W. E. Gladstone and Others. Longmans, Green & Co., London and New York. 1917. Pp. xx—324.

CHURCH AND STATE IN ENGLAND TO THE DEATH OF QUEEN ANNE. By Henry Melvill Gwatkin, D.D., Late Dixie Professor of Ecclesiastical History, Cambridge; Late Gifford Lecturer, Edinburgh; author of *The Knowledge of God, Early Church History*, etc. With a Preface by the Rev. E. W. Watson, D.D., Regius Professor of Ecclesiastical History in the University of Oxford. Longmans, Green & Co., London and New York. 1917. Pp. viii—416. Price, $5.00 *net*.

SIXTH ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE DIOCESE OF TRENTON. Year ending 30 June, 1917. Published by the Diocesan School Board. Pp. 88.

THE QUEST OF EL DORADO. The Most Romantic Episode in the History of South American Conquest. By the Rev. J. A. Zahm, C.S.C., Ph.D. (H. J. Mozans), Member of la Société Française de Physique, la Societa Dantesca Italiana, the Arcadia of Rome, and other leading societies. Illustrated. D. Appleton & Co., New York and London. 1917. Pp. xiii—261. Price, $1.50 *net*.

CANON SHEEHAN OF DONERAILE. The Story of an Irish Parish Priest as told Chiefly by Himself in Books, Personal Memoirs, and Letters. By Herman J. Heuser, D.D., Overbrook Seminary. Longmans, Green & Co., New York and London. 1917. Pp. xix—407. Price, $3.50 *net*.

THE CATHOLIC CHURCH IN WATERLOO COUNTY, ONTARIO, CANADA. With a Summary History of the Diocese of Hamilton and a List of the Clergy who Labored in its District from the Beginning to the Present. By the Rev. Theobald Spetz, C.R., D.D. Diamond Jubilee History of the Diocese of Hamilton, 1856–1916. The Catholic Register and Extension, Toronto. 1916. Pp. xvi—262.

CARDINAL MERCIER. Pastorals, Letters, Allocutions. 1914–1917. With a Biographical Sketch and Foreword. By the Rev. Joseph F. Stillemans, President of the Belgian Relief Fund. P. J. Kenedy & Sons, New York. 1917. Pp. xix—258. Price, $1.25 *net*.

SOUVENIR BOOK OF THE GOLDEN JUBILEE OF THE MOST HOLY REDEEMER CHURCH, Rochester, New York. 1867–1917. Pp. 136.

THE LIFE AND LETTERS OF SISTER ST. FRANCIS XAVIER (Irma le Fer de la Motte) of the Sisters of Providence of St. Mary of the Woods, Indiana. By one of her Sisters, Mme. Clémentine de la Colombière. Translated from the French by the Sisters of Providence. Revised and enlarged edition. B. Herder Book Co., St. Louis and London. 1917. Pp. 416. Price, $2.25.

THE PARISH THEATRE. A Brief Account of its Rise, its Present Condition, and its Prospects. To which is added a Descriptive List of One Hundred Choice Plays Suitable for the Parish Theatre. By the Rev. John Talbot Smith, LL.D. Longmans, Green & Co., New York and London. 1917. Pp. 90. Price, $1.00 *net*.

MISCELLANEOUS.

THE DISCOVERY OF AMERICA. A Pageant. By Thomas F. Coakley, D.D. Illustrations by J. Woodman Thompson, A.B. The Encyclopedia Press, New York. 1917. Pp. vii—58. Price, $0.75.

FRENCH WINDOWS. By John Ayscough, author of *Marotz, San Celestino*, etc., etc. Sixth impression. Longmans, Green & Co., New York; Edward Arnold, London. 1917. Pp. vii—296. Price, $1.40 *net*.

THE MISSION CALENDAR of the Society of the Divine Word, Techny, Illinois, and Girard, Pennsylvania. 1918. Pp. 16.

THE MODERNIST. By Francis Deming Hoyt, author of *Catherine Sidney, The Coming Storm*, etc. The Lakewood Press, Lakewood, New Jersey. 1915. Pp. 263. Price, $1.25 *net*.

TALES OF MY KNIGHTS AND LADIES. By Olive Katharine Parr (Beatrice Chase). With frontispiece. Longmans, Green & Co., London and New York. 1917. Pp. 78. Price, $0.40 *net*.

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A Prelate who prefers piety to power, souls to simoleons, has just distributed 200 copies of THE HELIOTROPIUM among his assistants. He wants them to read it for their own guidance, and use it to induce all in their care to "Turn to HIM" as the only means to an end in this seemingly God-abandoned world.

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Feb. 5, 1917.

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I find the man's name was Drechsel, which has been corrupted in America into Drexel—Drexelius is a mere Latinization. On page 75 and Page 70 he mentions the Heliotrope, and this gives the key to the title. Read the book yourself slowly two or three times and it will correct your liver. It is worth any fifteen books of the so-called classics.

Yours sincerely,

AUSTIN O'MALLEY, M.D., Ph.D., LL.D.

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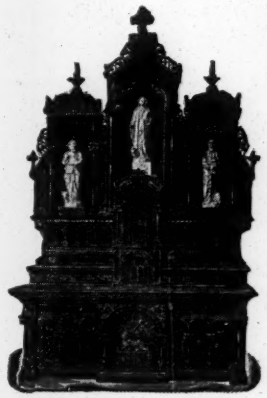

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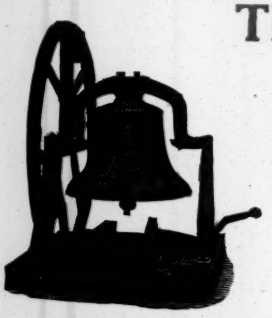

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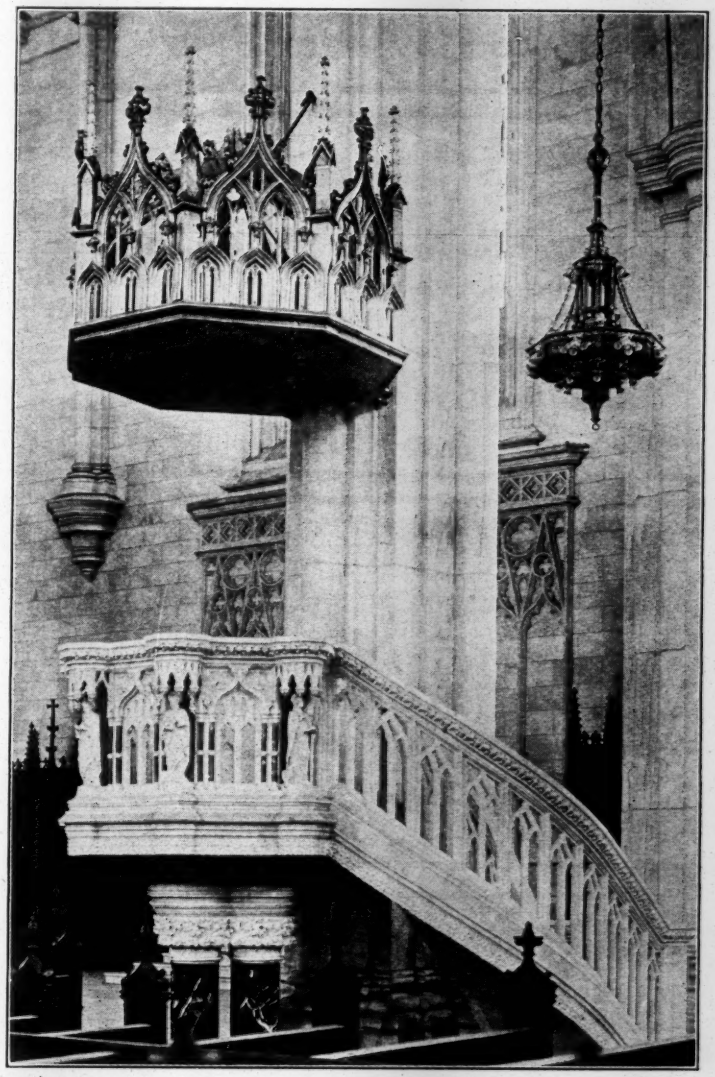

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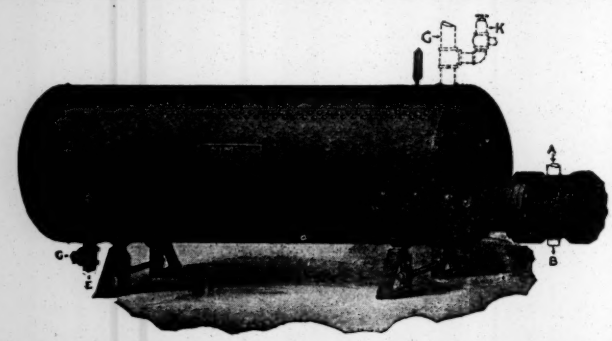

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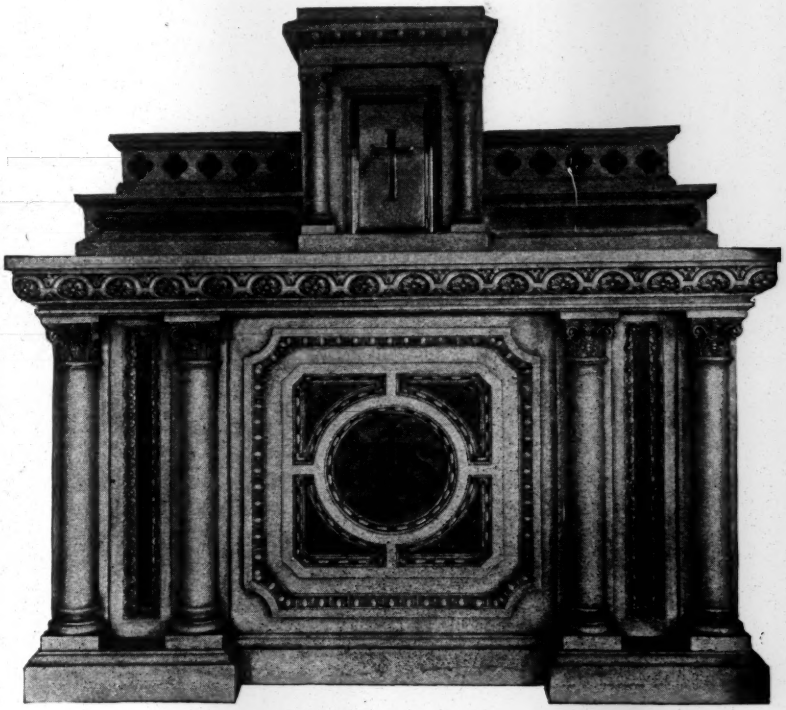

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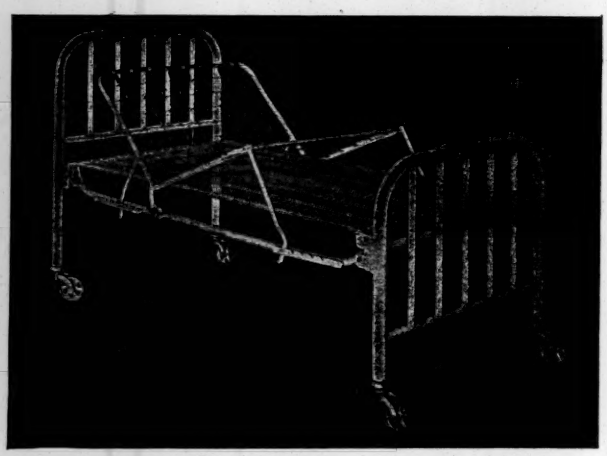

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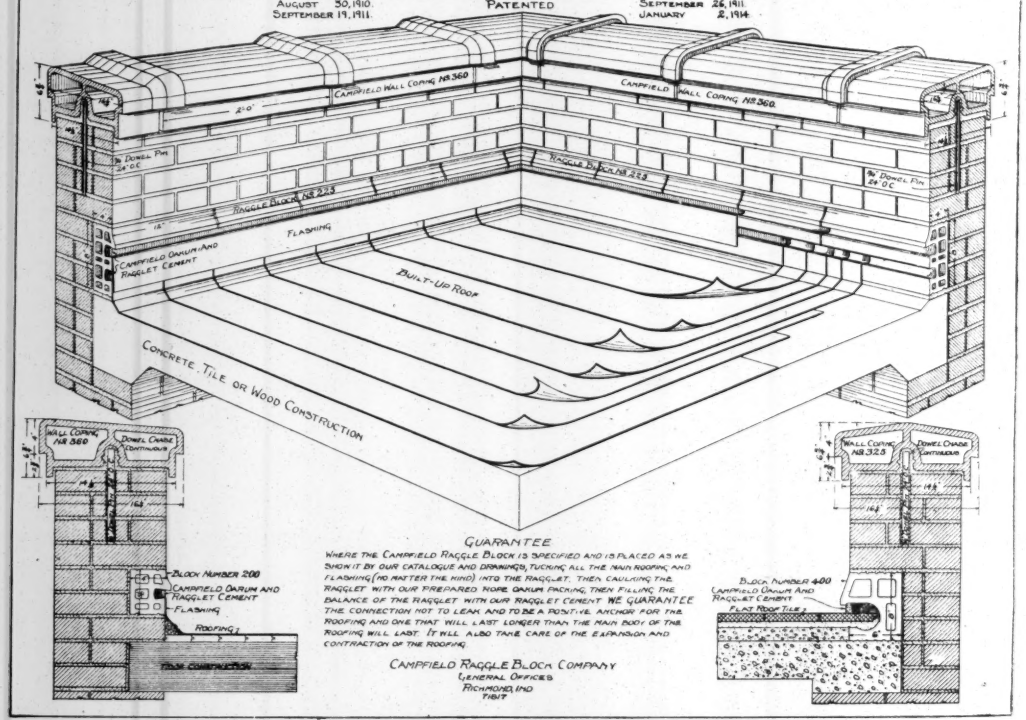

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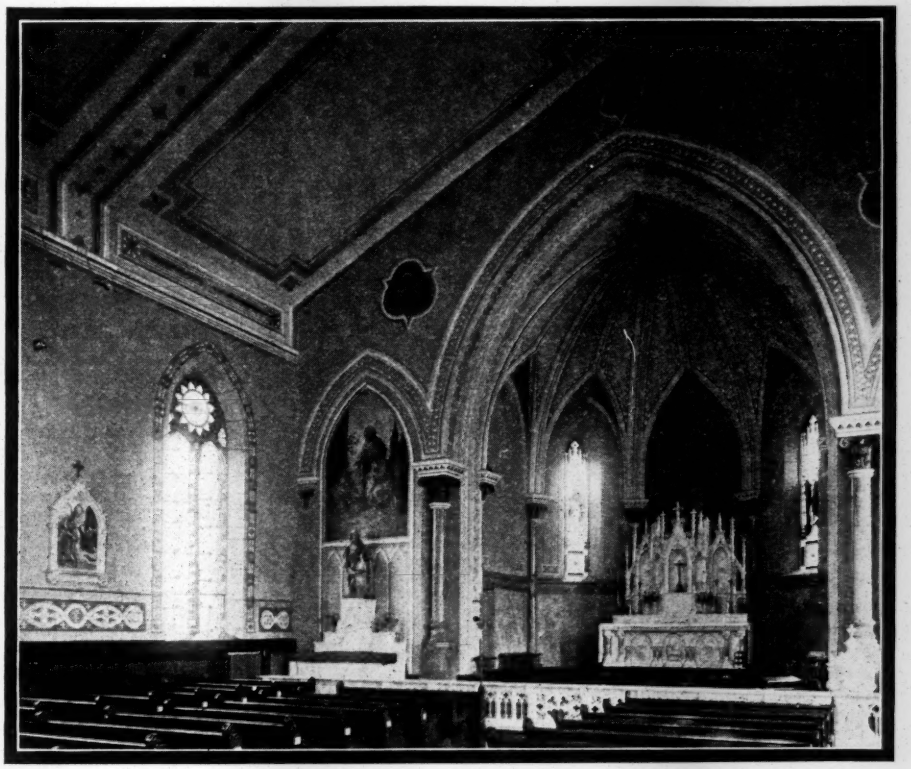

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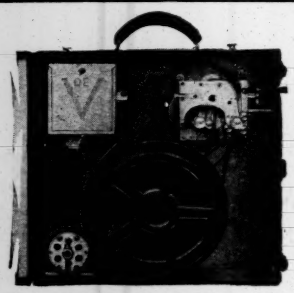

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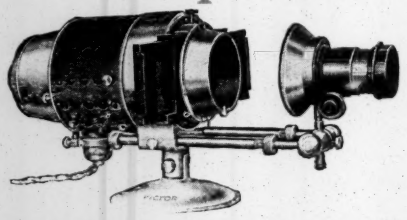

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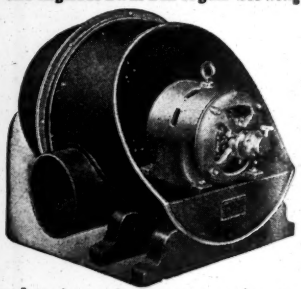

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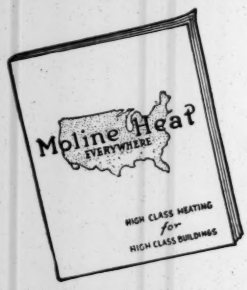

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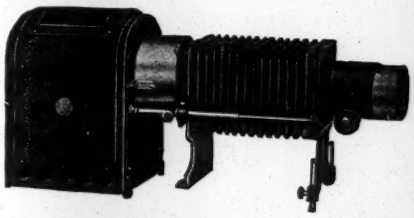

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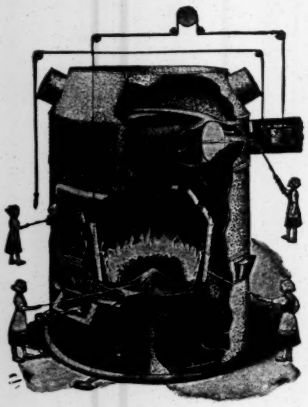

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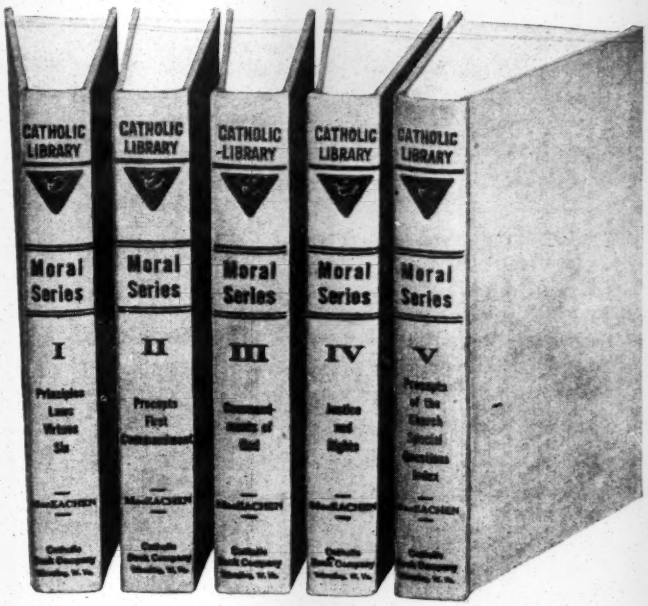

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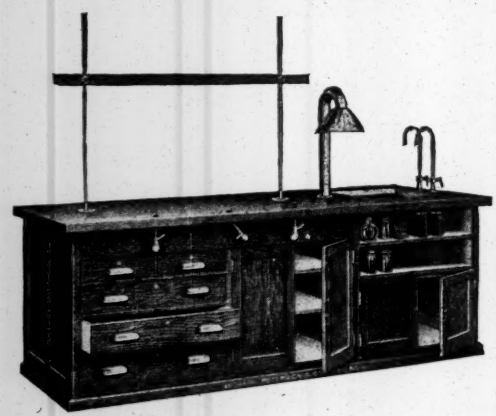

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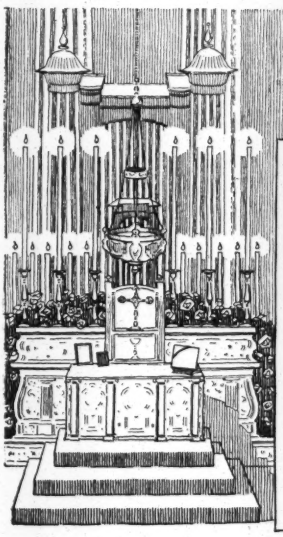

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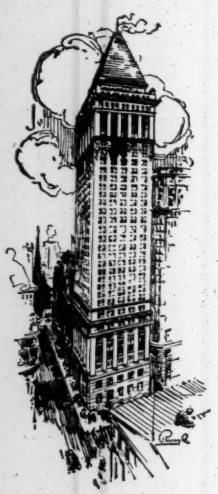

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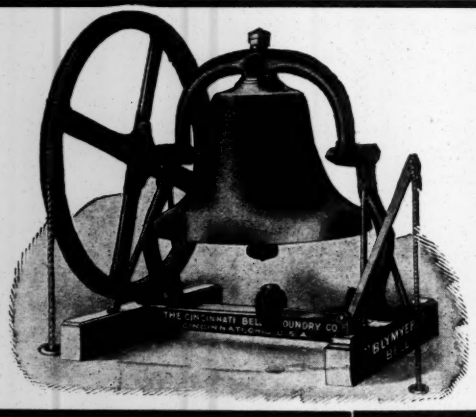

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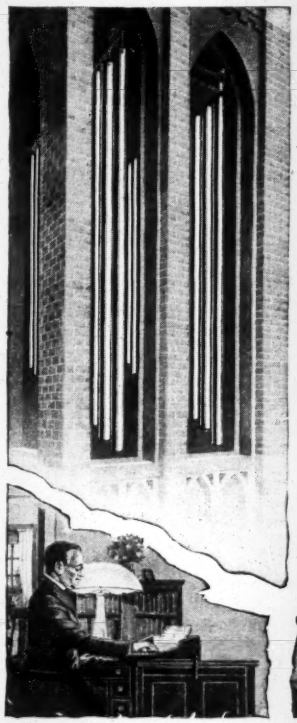

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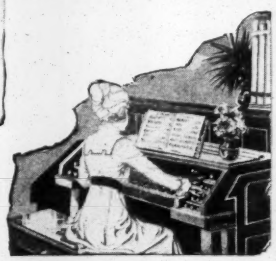

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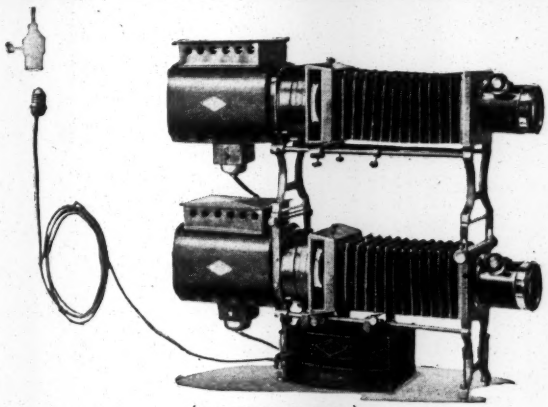

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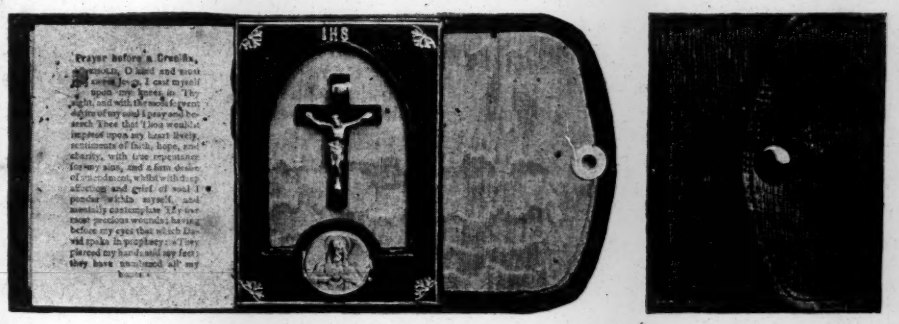

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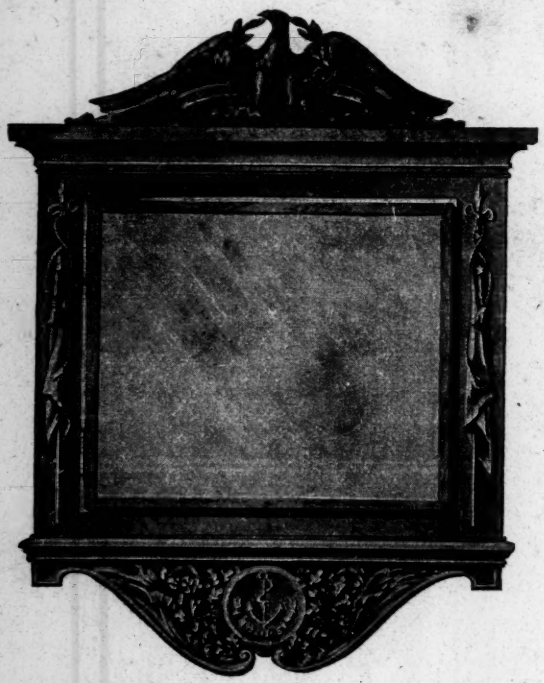

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